

Mechanics of Mind:
Subject – Object Relationships

Integrating the 3 Pillars of Eastern Philosophy:
Samkhya tattvas of Kapila,
Yoga samadhis of Patanjali &
Madhyamaka sunyata of Nagarjuna

dedicated to *Gaudapada*

composed by
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Most concepts are given two facing pages, as an open book,
some blank pages are present in order to retain this structure.

Viewing:

Set your PDF reader to view Two Pages

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If duplex printing this manuscript, to retain the formatting, print pages: 1, 3-86.

Revised: May 2024

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Introduction

As Mendeleev created a periodic table of the chemical elements,
here is provided a periodic table of the *Samkhya* elements of reality (*tattvas*),
upon which the mechanics of the mind and the spiritual universe can be mapped.

This work is both concise and technical, integrating the 3 pillars of eastern philosophy:

Hindu Samkhya tattvas of *Kapila*,
Hindu Yoga samadhis of *Patanjali* &
Buddhist Madhyamaka sunyata of *Nagarjuna*.

The *Samkhya tattvas* (elements) are the building blocks of manifestation.
The *Yoga samadhis* (identifications) show how the Self mis-identifies itself.
The *Madhyamaka* (Middle Way) shows the mechanics of non-duality.

George Box:

Essentially, all models are wrong, but some are useful.

Albert Einstein:

Everything should be made as simple as possible, but not simpler.
The only real valuable thing is intuition.

Elements of Reality
(*Samkhya* of *Kapila*)

Periodic Table of the *Samkhya* Elements (*Tattvas*)

TS

True Self
Purusha

CC

Conceptions of Conceptions
Buddhi

UI

Universal Intuition
Mahat = Isvara (God)

CP

Conceptions of Perceptions
Manas

II

Individual Intuitions
Ahamkara

SA

Sensory Actions
Karma Indriyas

SP (of TM)

Sensory Perceptions (of forms)
Jnana Indriyas (of *Tanmatras*)

PM

Physical Matter
Mahabhutas

Manifestations of the Elements (*tattvas*)

Samkhya (number) = *Hindu* dualistic school founded by *Kapila*, which posits 25 elements (*tattvas*) of existence. 20 of the 25 original elements fall into 4 groups of 5 elements each, so we here reduce the number of elements to 9 (= 25-20 + 20/5). 2 of these elements (*Jnana Indriyas* = **SP** = Sensory Perception & *Tanmatras* = **TM** = forms) always manifest together, and occupy the same location on the periodic table, so the 9 elements are, for simplicity, usually here referred to as 8 elements (*tattvas*) of existence. The full mapping of all 9 elements is shown on pages 27, 57 & 67.

Manifestations		<i>Samkhya</i> Elements (<i>tattvas</i>) introduced	
Self		<i>purusha</i>	TS = True Self
God		<i>mahat</i>	UI = Universal Intuition
Heaven		<i>ahamkara</i>	II = Individual Intuitions
Astral			
Human		<i>buddhi</i>	CC = Conceptions of Conceptions
Animal		<i>manas</i>	CP = Conceptions of Perceptions
Vegetable		<i>indriyas</i> (2)	SP = Sensory Perceptions & SA = Sensory Actions
Mineral		<i>mahabhutas</i>	PM = Physical Matter

Subject	Self		TS	
Object & Subject	Mind	world view	CC	UI
		individuality	CP	II
		sensory	SA	SP
Object	World	(physical)	PM	

Self								TS
Mind	world view							UI
	individuality							
	sensory							
World	(physical)	PM	PM	PM	PM	PM	PM	

Self								Self
Mind	world view							God
	individuality							
	sensory							
World	(physical)	mineral	vegetable	animal	human	astral	heaven	

Self		Self			
Mind	world view	astral	heaven	God	human
	individuality			animal	
	sensory		vegetable		
World	(physical)	mineral			

Mineral

O_{TS}

CC O

O_{UI}

CP O

O_{II}

SA O

O_{SP}

PM ●

Mineral

Self							Self
Mind	world view						God
	individuality			animal		heaven	
	sensory		vegetable		astral		
World	(physical)	mineral			human		

Self							TS
Mind	world view				CC	CC	UI
	individuality			CP	CP	CP II	
	sensory		SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM		

Physical Manifestation (PM) is an Object of knowledge, never a Subject (no aspects of Mind).

There is no Sensory Perception (SP) of the Physical Matter (PM) itself, perceptions are of the forms (*rupas* = *Tanmatras* = TM), the colors, sounds, textures, flavors & odors, from which we infer (CP & CC) the idea of a physical objects (composed of Physical Matter / PM). For example, one might perceive (cognize) a round red Object and then conceive (re-cognize) it as an apple.

Rupa (color / form)

Color – The color of an Object is the perception of the light reflected from the Object.

When an Object is illuminated by light, the Object absorbs one color of light and reflects the balance of the light.

Form – The form of an Object is perceived by contrast. To perceive the shape of an Object, the background color must contrast (stand against) with the color of the Object.

If both the Object and the background are the same color, then the form (shape) of the Object can not be seen.

Vegetable

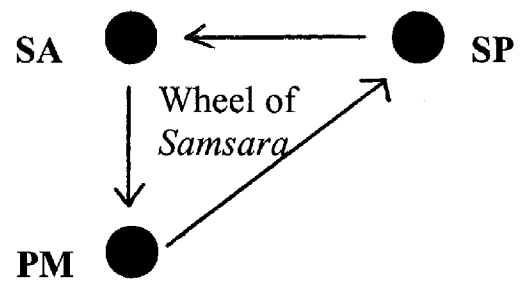
O_{TS}

CC O

O_{UI}

CP O

O_{II}



Vegetable

Difference between Vegetables and Minerals

Unlike minerals, vegetables have sensory inputs (SP) and outputs (SA).

Self							Self
Mind	world view						God
	individuality			animal		heaven	
	sensory		vegetable		astral		
World	(physical)	mineral			human		

Self							TS
Mind	world view				CC	CC	CC
	individuality			CP	CP	CP	II
	sensory		SA SP	SA SP	SA SP	SA SP	
World	(physical)	PM	PM	PM	PM		

Sense Organ

eyes
ears
hands / body
tongue
nose

Perception (SP)

see
hear
feel
taste
smell

Sensation of Forms (*Rupas* = *Tanmatras* = TM)

contrast of colors
contrast of sounds
contrast of textures
contrast of flavors
contrast of odors

Sensory Perceptions (SP) causes feelings of pleasure (*sukha*) & pain (*duhkha*).

Vegetables perceive (SP) sunlight (TM) and change position (SA) to vary the sunlight perceived.

The arrows on the diagram refer to the sequence of the thought process, changing elements (*tattvas*).

(TM of) PM → SP → SA → PM&TM → SP

PM → SP Forms (TM) of physical Objects (PM) are perceived by Sensory Perception (SP)

SP → SA Sensory Perceptions (SP) are the basis for a reflexive Sensory re-Action (SA)

SA → PM Sensory Action (SA) modifies the Object (PM&TM)

PM → SP Object (TM of PM) is re-perceived (feedback loop)

Knowledge and action are fundamentally different:

Knowledge = S ← O = O → S Knowledge of Objects come to the Subject

Action = S → O = O ← S Action by the Subject upon Objects (world)

Actions (SA), of themselves (without SP), are not known.

Actions might, or might not be, perceived (SP) &/or conceived (CP & CC).

(The specifics of what is a Subject &/or Object will be detailed later)

Animal

O_{TS}

CC O

O_{UI}

CP ●

O_{II}



Wheel

SA



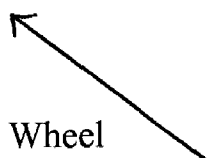
of *Samsara*



SP



PM



Animal

Difference between Animals and Vegetables

Unlike vegetables which react reflexively, animals have memories (CP) of their perceptions, and decide their actions based upon ideas (comparison of memories).

Self							Self
Mind	world view						God
	individuality			animal		heaven	
	sensory		vegetable		astral		
World	(physical)	mineral			human		

Self							TS
Mind	world view				CC	CC	CC
	individuality			CP	CP	CP	II
	sensory		SA SP	SA SP	SA SP	SA SP	
World	(physical)	PM	PM	PM	PM		

Conceptions of Perceptions (CP) give the ability to have memories, which are compared, and organized into ideas, from which one can base a decision, rather than reacting reflexively.

Ideas based upon memories of feelings of pleasure & pain cause ideas of greed & fear.

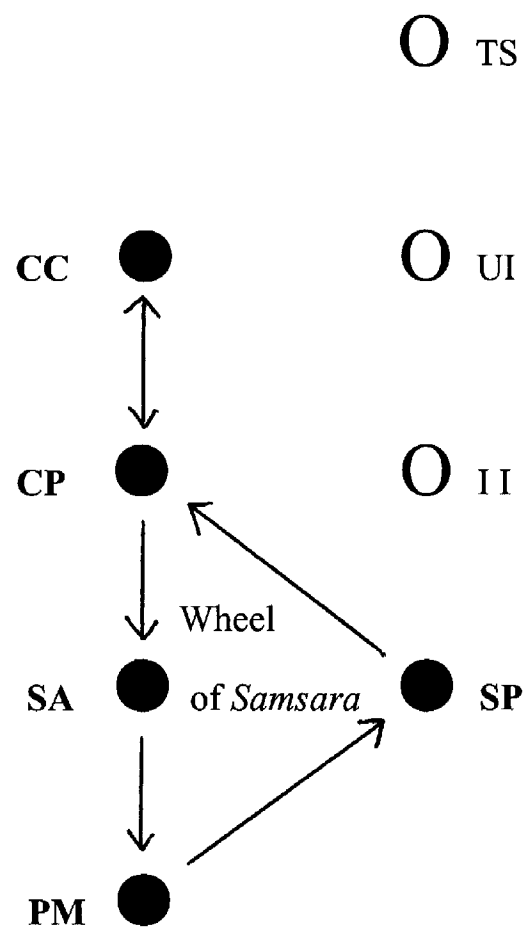
Feedback loop: PM → SP → CP → SA → PM = Wheel of *Samsara* (cycle of suffering).

Sensory Perception is always mixed with pleasure (*sukha*) & pain (*duhkha*) / suffering.

Sensory Action is used to minimize pain (or maximize pleasure).

Artha =	Objects =	PM
Pratyaksha =	Perceptions of Objects =	SP ← TM of PM
Jnana =	Conceptions (of Perceptions) of Objects =	CP ← SP ← TM of PM
Sabda = name / label (of Conceptions of Perceptions) of Objects =		CP ← SP ← TM of PM

Human



Human

Difference between Humans and Animals

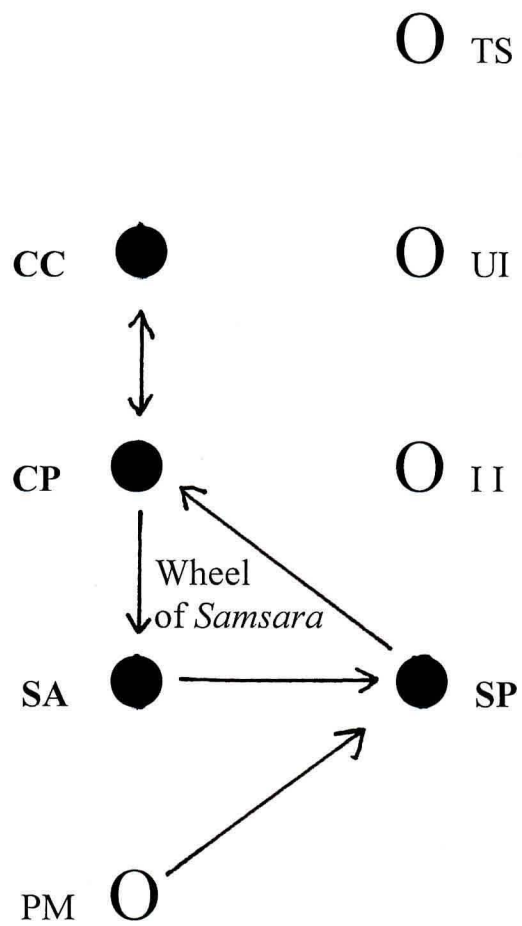
Unlike animals, which can compare memories and form symbolic associations (ideas), humans have the abstract ability to contrast (CC) the ideas, create language, and convey those ideas to others. Animals can use words, but not language, as humans can.

Self								Self
Mind	world view							God
	individuality							
	sensory		vegetable	animal		astral	heaven	
World	(physical)	mineral			human			

Self								TS
Mind	world view							UI
	individuality							
	sensory		SA SP	CP SA SP	CC CP SA SP	CC CP II		
World	(physical)	PM	PM	PM	PM			

Conceptions of Conceptions (CC) are abstract thought, which give the ability to contrast comparisons, and is the basis for logic, and the language to communicate your ideas.

Astral



Astral

Difference between Astral beings and Humans

Humans have a physical body (PM), which astral entities lack.

Astral entities have a subtle body (TM). (*TanMatras* = form / color)

Self								Self
Mind	world view							God
	individuality			animal			heaven	
	sensory		vegetable			astral		
World	(physical)	mineral			human			

Self								TS
Mind	world view				CC	CC	CC	UI
	individuality			CP	CP	CP	CP II	
	sensory		SA SP	SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM			

Here, no new element (*tattva*) is introduced, but the process of removing elements has begun.

Lack of physical body = ability to change form (location / space), but not time.

Astral beings can be highly attuned to sensory perception (SP) (pleasure / pain).

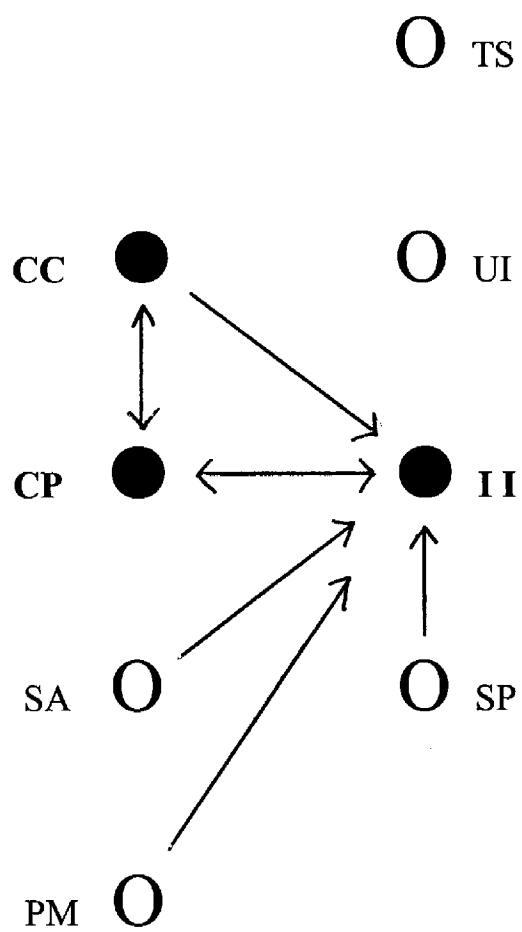
The lifespan of astral beings is considerably longer than that of humans.

A human might experience the astral realm either involuntarily or voluntarily. The subtle body (astral) might be involuntarily thrown out of the physical body, as in a car crash, and the physical body would appear to be in a coma. One might voluntarily disassociate the subtle body from the physical, and create an Out Of Body Experience (OOBE). Just as the subtle body can re-inhabit the physical body, so also can it inhabit the physical body of another person, as one might allow an astral entity to inhabit their body, and so allow a 'channel' for the entity to speak & act. So also an astral being might forcibly take possession of the Mind & physical body of a human being, which is the basis for the practice of exorcisms.

The astral realm is the basis for the concept of 'hell'.

A prison where one can perceive the world, but not act in it.

Heaven



Heaven

Difference between Heaven beings and Astral beings

Unlike astral beings which have sense perception (SP), heavenly beings have intuition (II).

Self							Self
Mind	world view						God
	individuality			animal		heaven	
	sensory		vegetable		astral		
World	(physical)	mineral			human		

Self							TS
Mind	world view				CC	CC	UI
	individuality			CP	CP	CP II	
	sensory		SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM		

Here (II) there is no sensory perception (SP), and so also no pain (*duhkha*), the resulting bliss (*ananda*) is easily mistaken for enlightenment (*moksha*).

There is freedom from present suffering (*duhkha*), but not from future (rebirth) suffering.

The heaven realm feels eternal, as thoughts (intuition) are simultaneous rather than sequential, but an individual does not eternally remain in the heaven realm, as one reincarnates downward.

This state of truth, bliss and acceptance is the Love which we attempt to regain during human life.

Intuition = perfect knowledge / experience of anything (any time & space) = *siddhis* (powers).

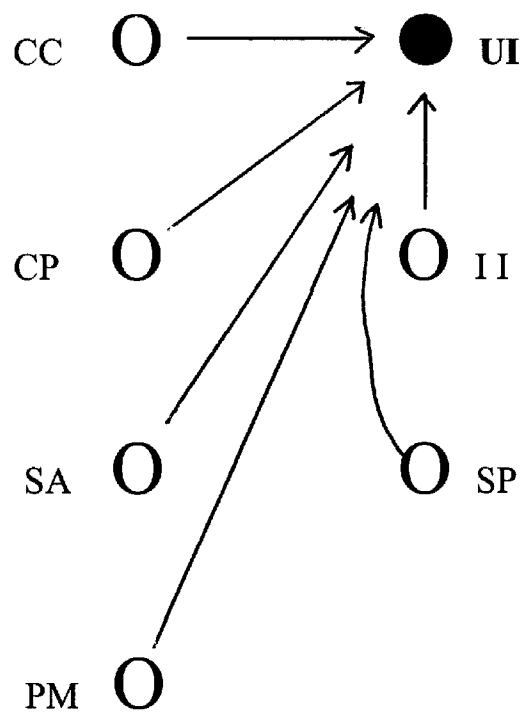
Intuitions (UI & II) are simultaneous thoughts, *vyutthana* thoughts are sequential.

Although in Heaven (II) one is in the truth (*vidya*) / light (in-lightened), from heaven one again falls into grosser manifestations (*avidya* / ignorance / darkness), again experiencing pain (*dvesha* / *duhkha*) & fear (*abhinivesha*) on the wheel of *samsara*, as the *samskaras* / *kleshas* / instincts still manifest, and so no individuality is considered to be enlightened, until the *kleshas* / instincts have been burnt by *asamprajnata*. (to be explained later)

Individual Intuition (II)	Sensory Perception (SP)
simultaneous thoughts (in parallel)	sequential thoughts (in series)
bliss (<i>ananda</i>)	pleasure (<i>sukha</i>) & pain (<i>duhkha</i>)
knowledge of any time & space	knowledge of local time & space
does not collapse the 'wave function'	does collapse the 'wave function'

God

O TS



God

Difference between God and Heaven beings

Unlike heavenly beings which are individualized, God is universal (UI).

Self								Self
Mind	world view							God
	individuality			animal			heaven	
	sensory		vegetable			astral		
World	(physical)	mineral			human			

Self								TS
Mind	world view				CC	CC	CC	UI
	individuality			CP	CP	CP	CP II	
	sensory		SA SP	SA SP	SA SP	SA SP		
World	(physical)	PM	PM	PM	PM			

Isvara (God) = *Mahat* = Universal aspect of the combination of *Purusha* + *Prakriti*

Perfect knowledge / experiencing of everything (all time-space simultaneously).

Lack of individuating limitations (passion / attraction / *raga*).

(any passions would be individualized at the heaven (II) level & lower)

God is the only Object of the Self (TS / *Purusha*).

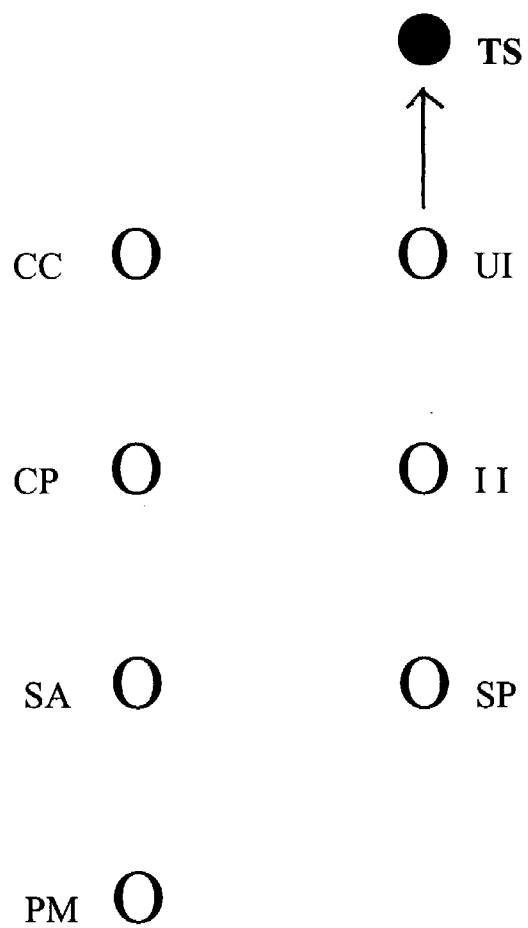
God is the doorway between the Self (TS) and the individual Mind (*Chitta*).

God is the beginning & end of manifestation.

God manifests the universe to individual Minds as worshipped / desired (*raga*) by them.

God inspires, and is the root source of all intuition.

Self



Self

Difference between the Self and God

Unlike God which is all knowledge (knowable), the Self (TS) is unknowable.

Self								Self God
Mind	world view							
	individuality							
	sensory	mineral	vegetable	animal	human	astral	heaven	
World	(physical)							

Self								TS UI
Mind	world view							
	individuality							
	sensory	PM	SA SP PM	CP SA SP PM	CC CP SA SP PM	CC CP SA SP PM	CC CP II PM	
World	(physical)							

The Self (TS) is the Subject (knower) and never directly known as an Object of knowledge.

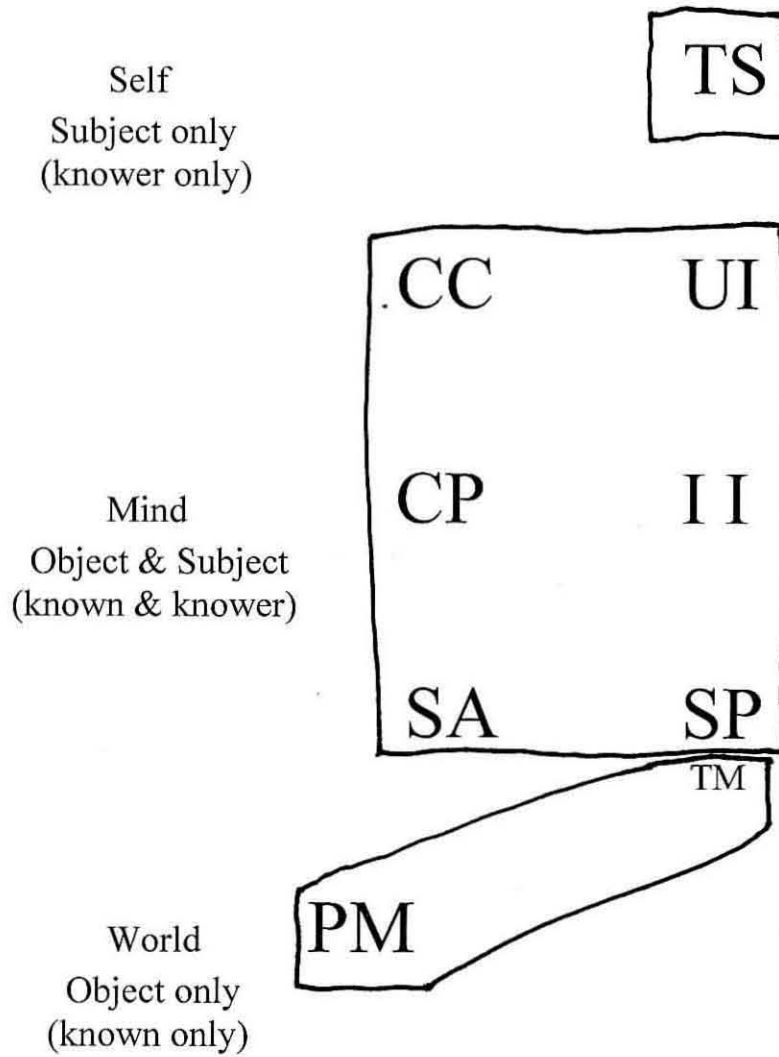
Mind (*chitta*), as Subject, can't perceive the Self (TS), as an Object.

Although the Self is not perceived, it is conceived to be the knower of the Mind.

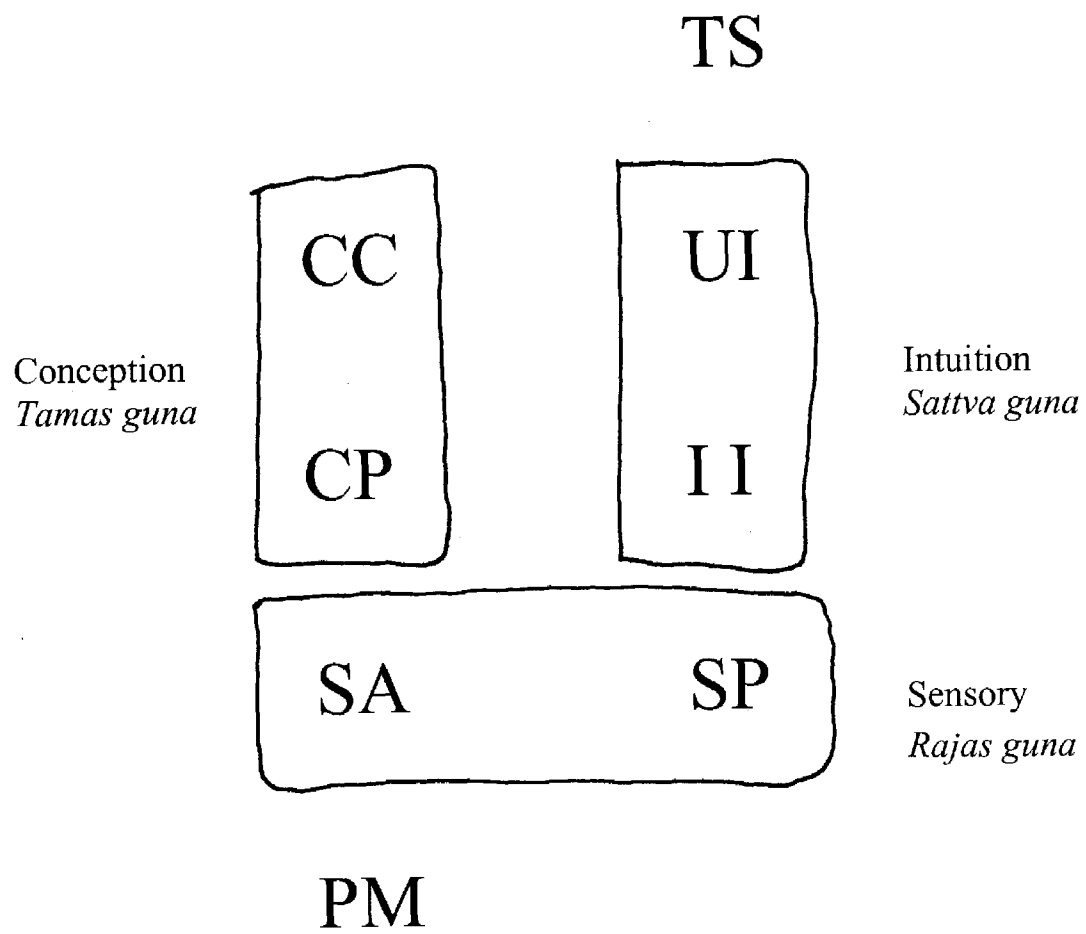
The Self knows (*khyati*) only the universal Mind (UI), which it identifies (*samadhi*) with.

Qualities of the Elements
(*Samkhya* of *Kapila*)

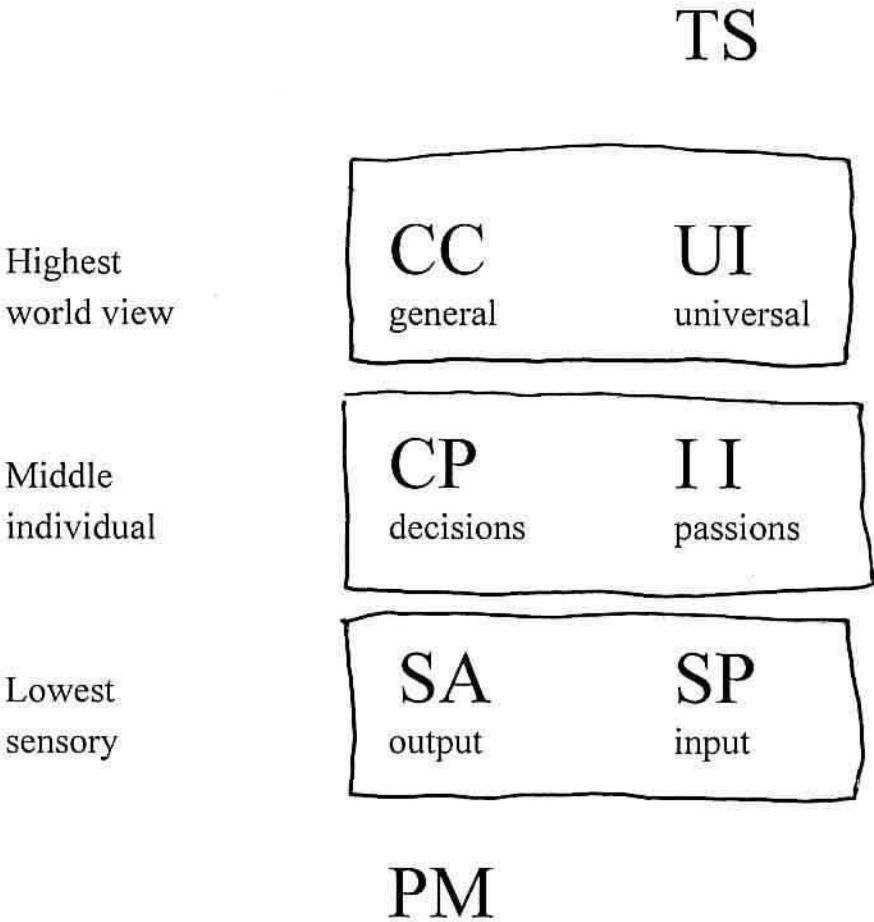
Self, Mind & World



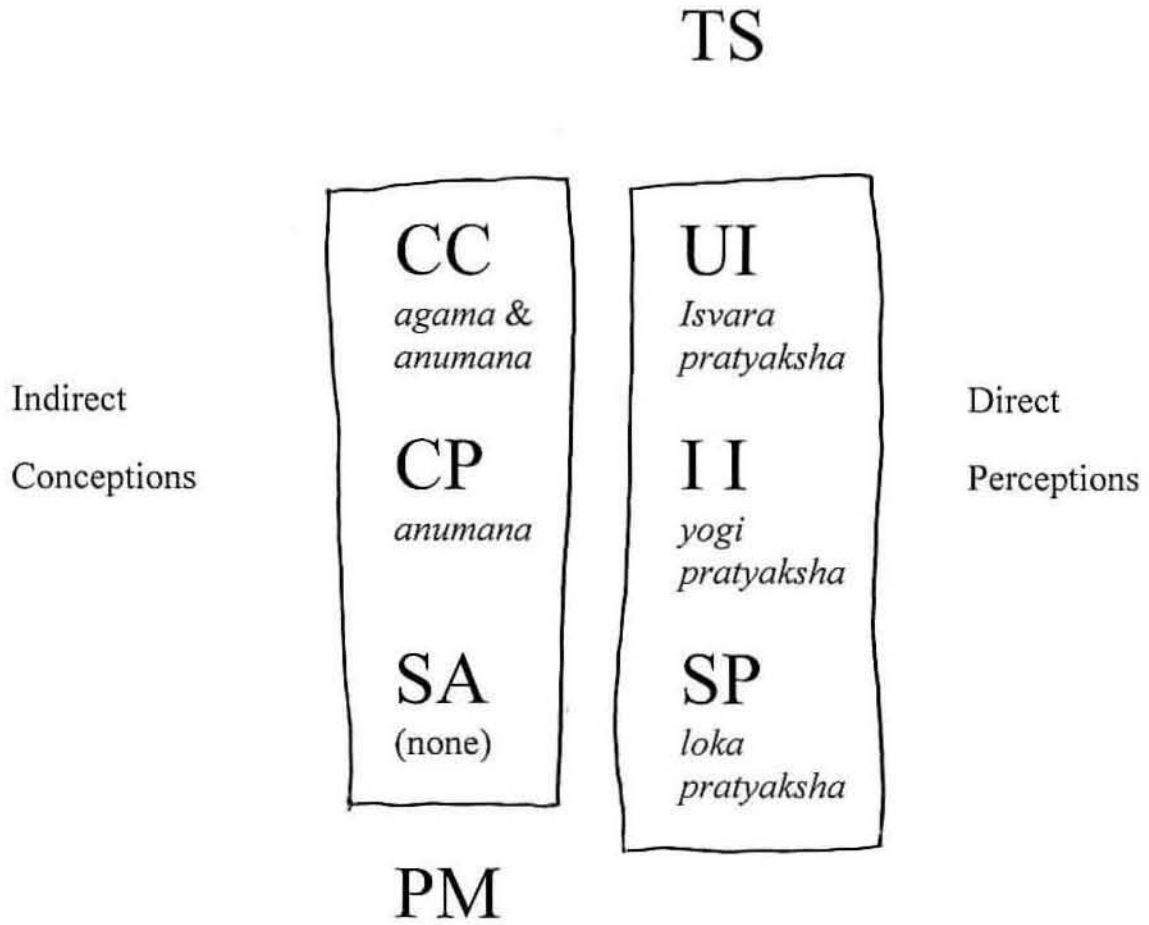
3 Types of Knowledge



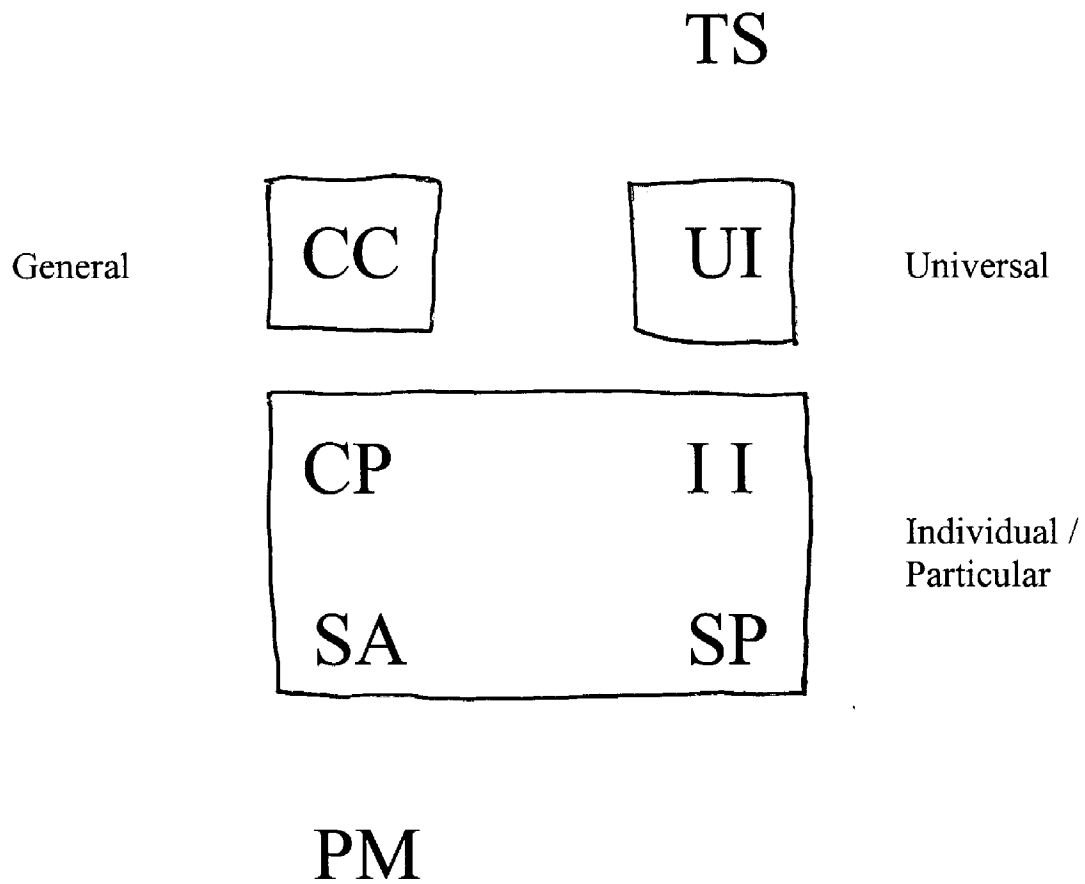
3 Levels of Mind



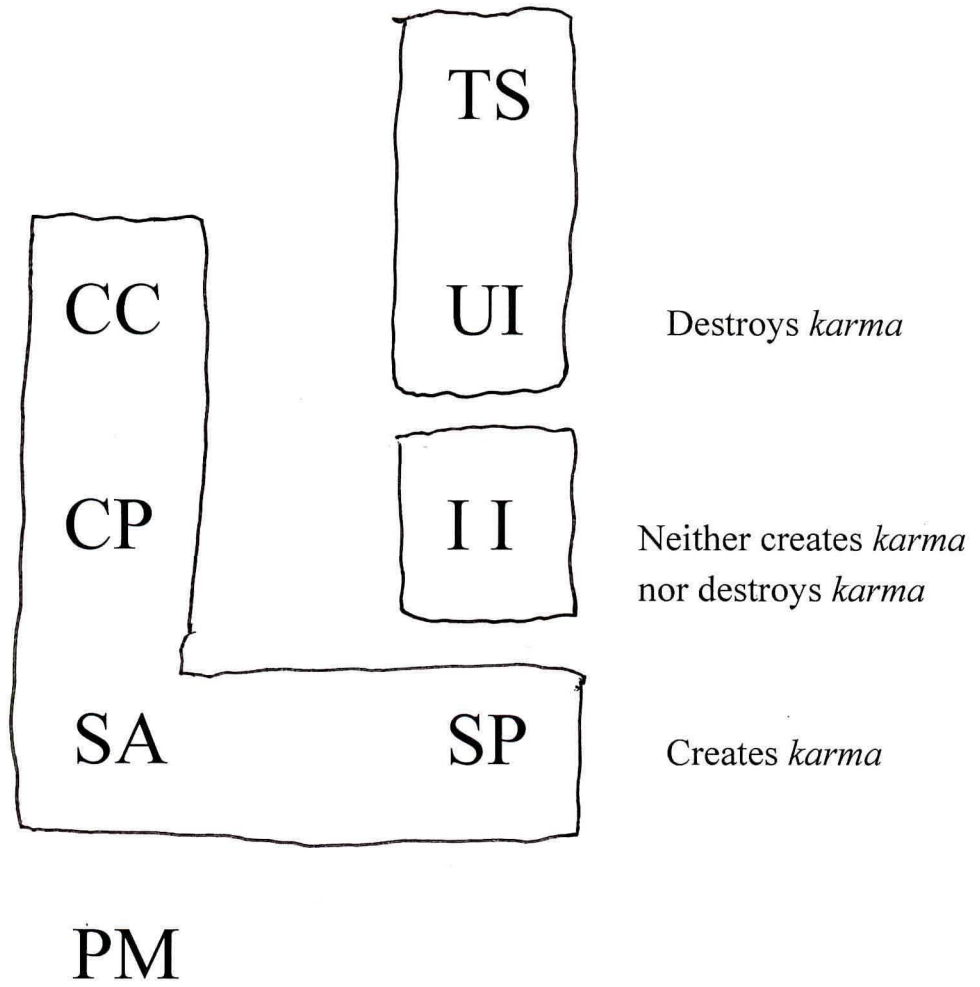
2 Grades of Knowledge



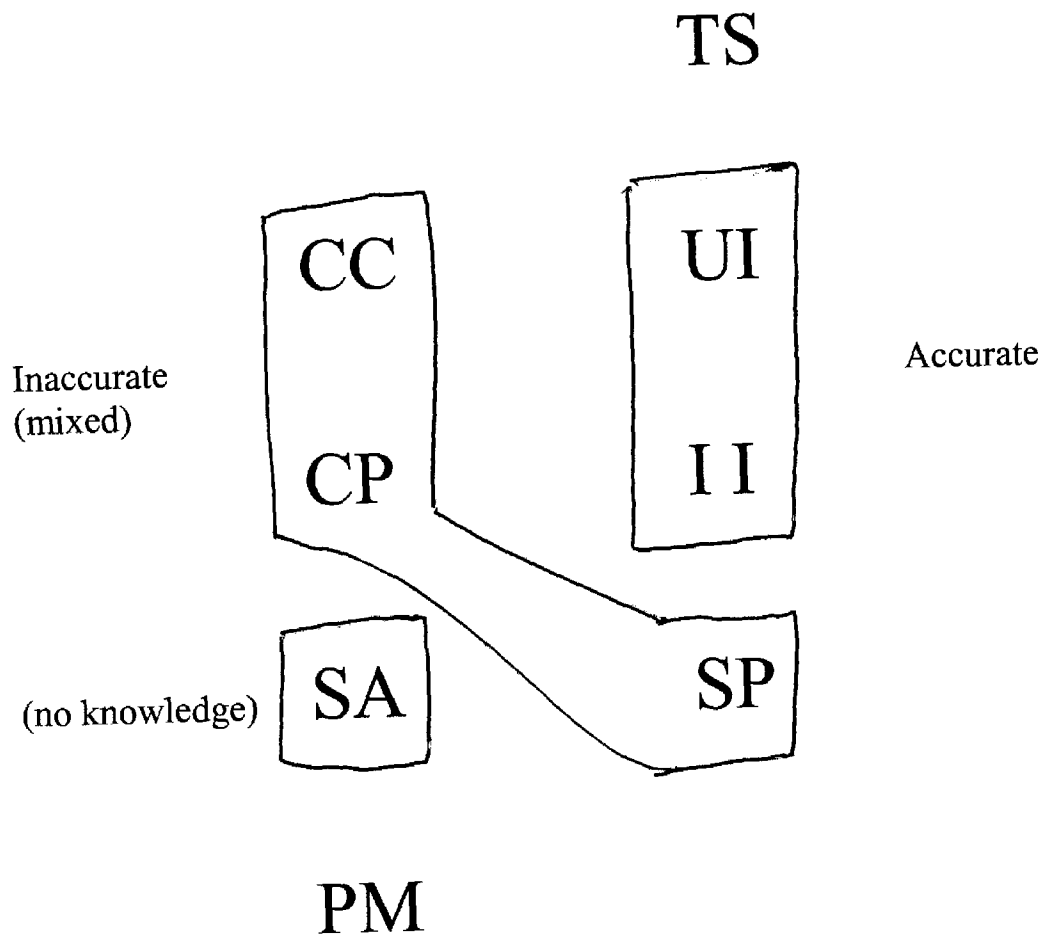
Realms of Knowledge



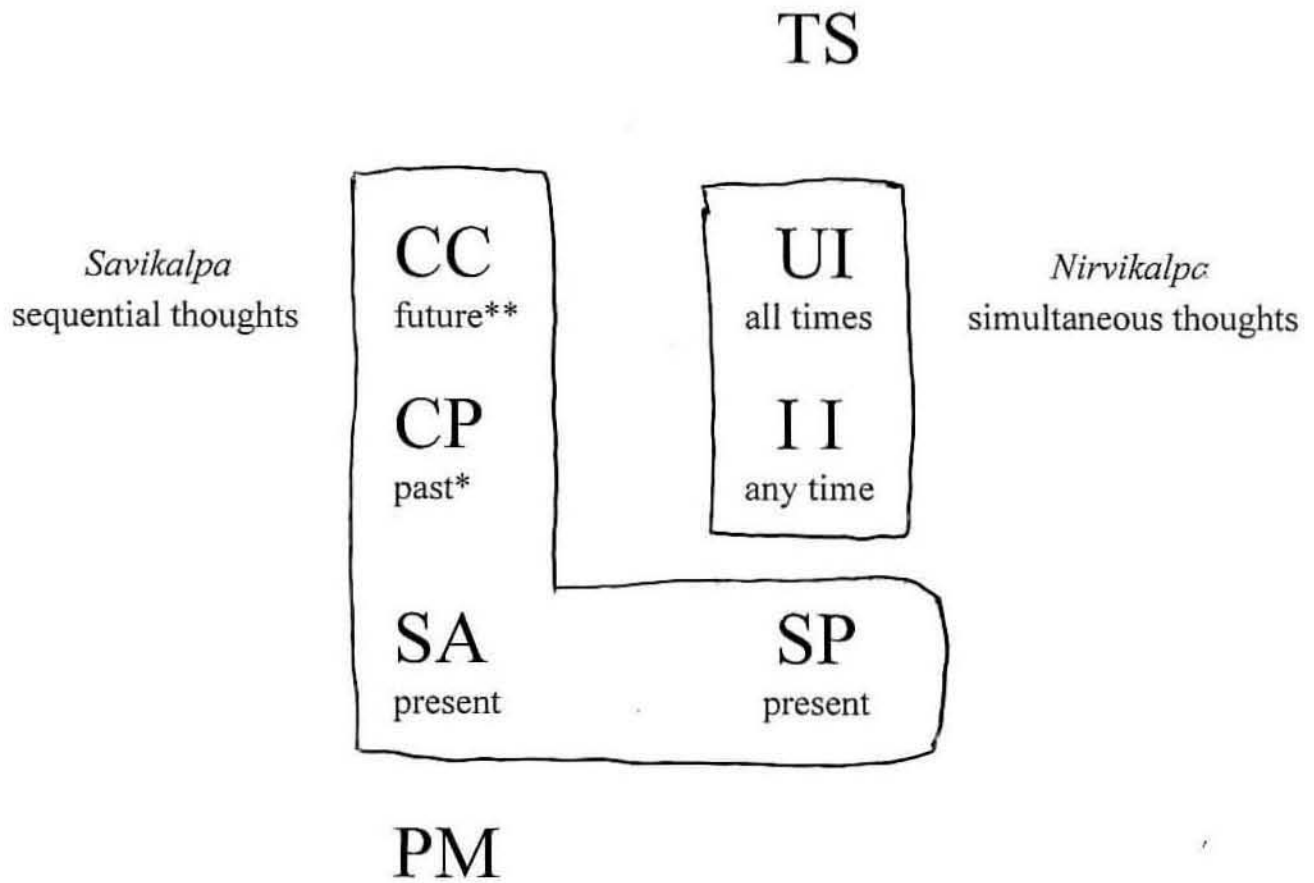
Karma



Accuracy of Knowledge

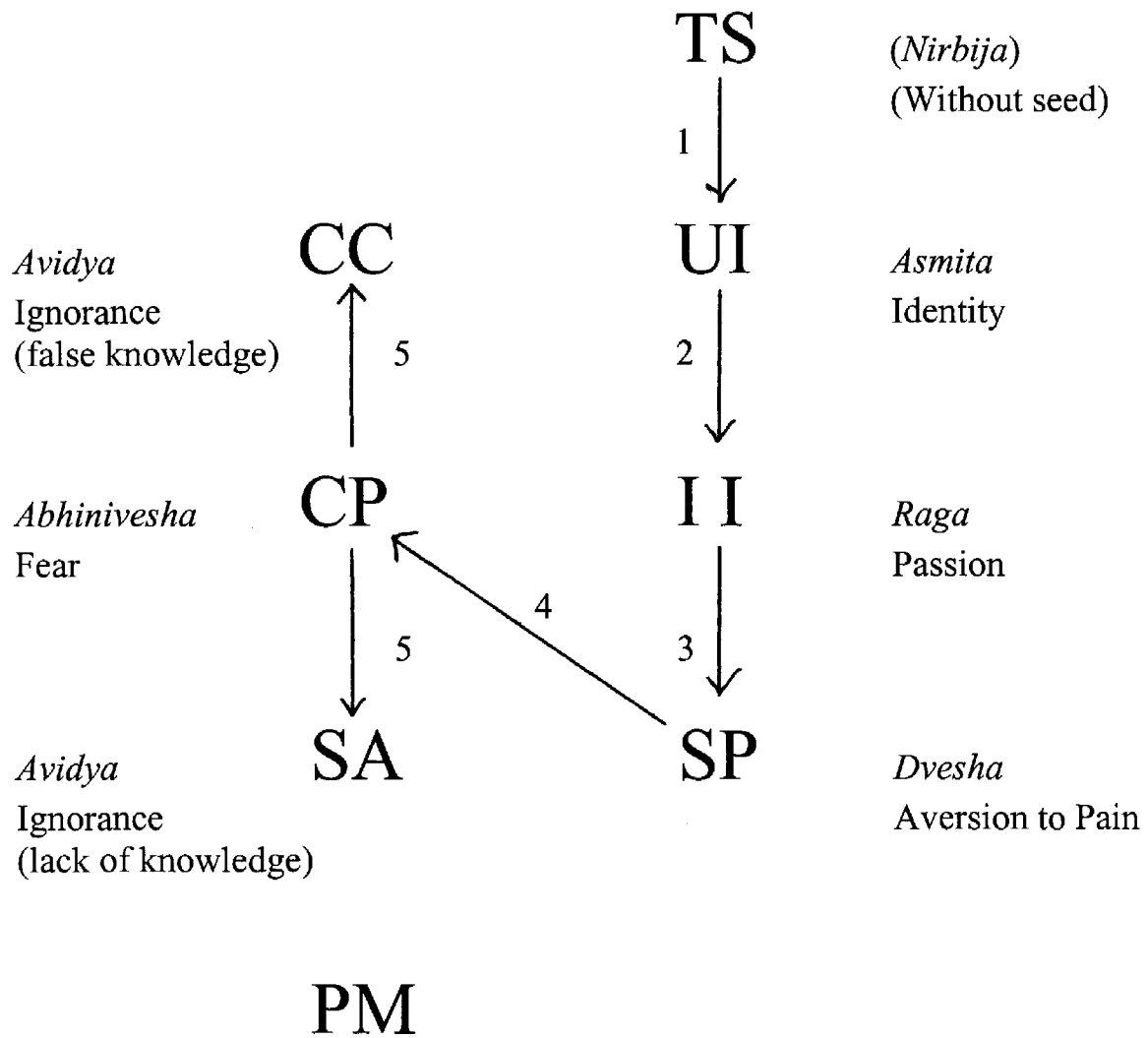


Time

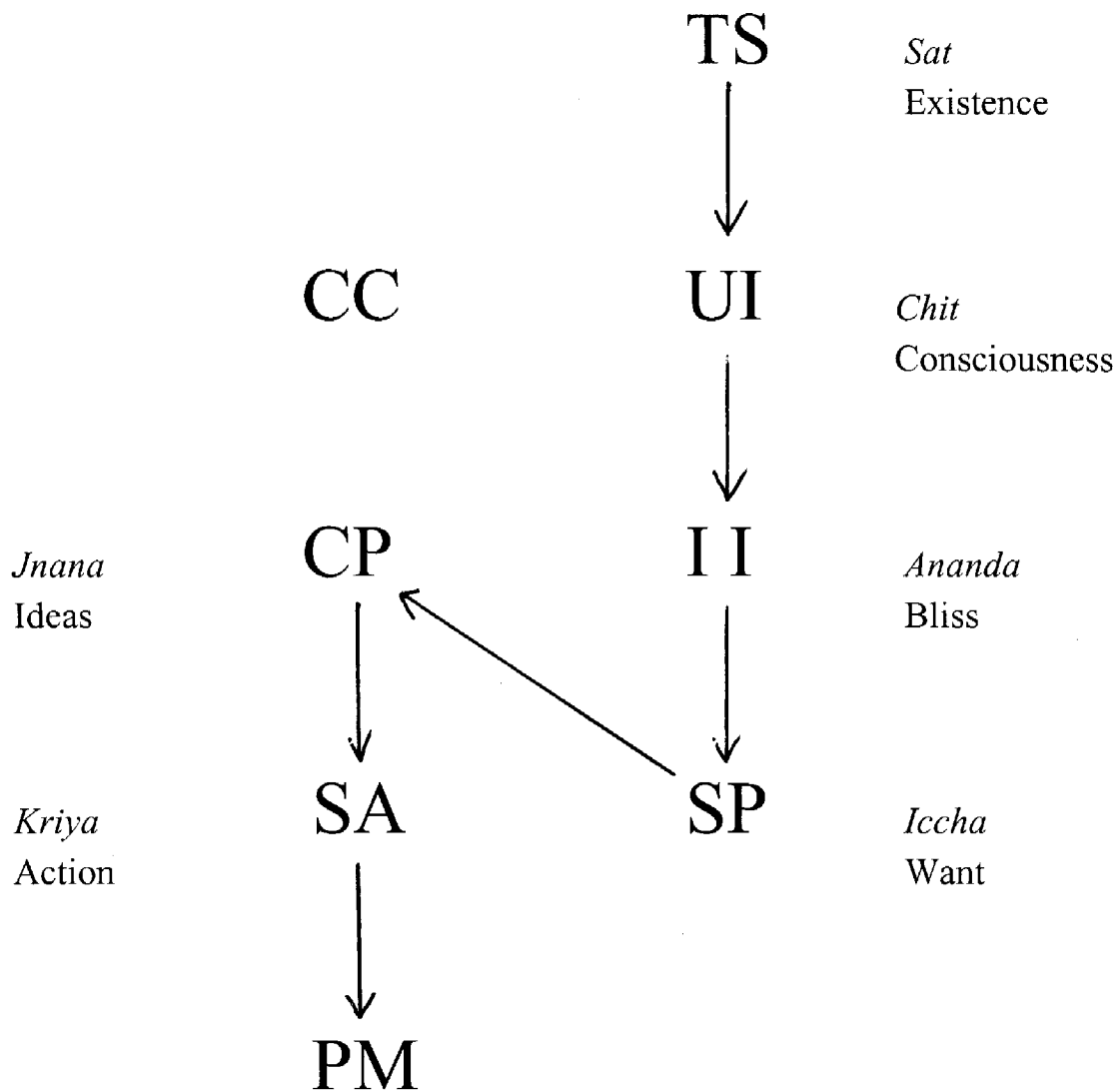


Past* = present decision / action (based upon past memories)
Future** = planning for future decision / action

Kleshas (Instincts)



Saktis (Evolution)

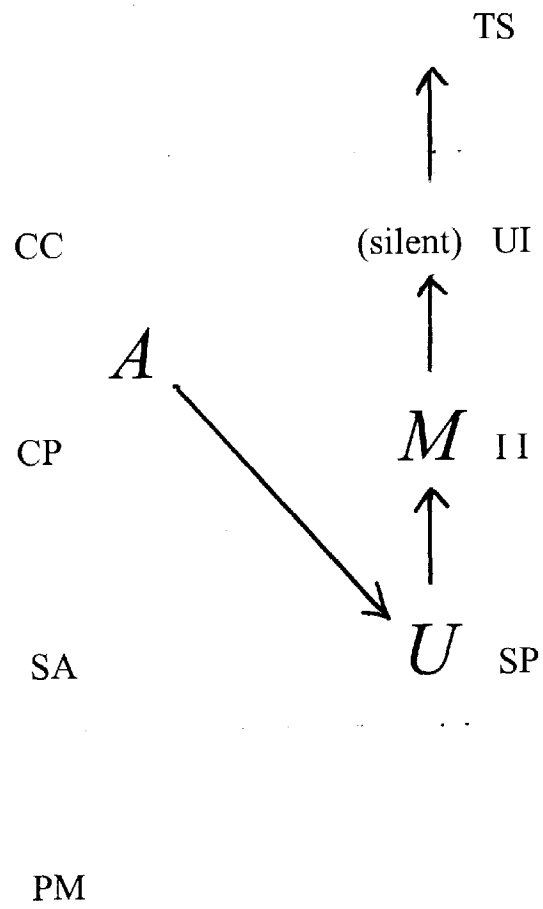


2 *Granthi* (Knots)

sat \equiv *chit* \equiv *ananda*

iccha \rightarrow *jnana* \rightarrow *kriya*

OM



Mantra OM

Mantras (sacred incantations) are of 4 basic types:

- 1) Literal = words have literal meaning
Be here now
- 2) Mirror = imitates the sound of something
Hung (sound of a gong)
- 3) Symbolic = words have symbolic meaning
Mani padma (jeweled lotus)
- 4) Emotional = proto-language sounds have emotional meaning
Om

OM may also be spelled *AUM*, both spellings reveal the same meaning, which is the path of Self knowledge, by removing layers of Mind (*chitta vrtti nirodha**), from the gross to the subtle.

OM is generally considered to have $3\frac{1}{2}$ *matras* (measures) = *A* + *U* + *M* (+ silent $\frac{1}{2}$)

A	Ah ha	Ah , I understand	1	Conception
U	Uh	Uh , I forget	1	Sensory Perception **
U + A = O	uh ah Oh	Oh , I understand	2	Sensory Perception + Conception
M	Mmm	Mmm , I am enjoying this	1	Individual Intuition
(silent)	(no sound)	(I am)	$\frac{1}{2}$	Universal Intuition

* *Yoga Sutras* of Patanjali 1:2

** Sensory Perception is implied by the lack of memory (Conception)

Plato's Cave

outside cave	sun outside cave	TS	True Self
ground level	fire inside cave	UI	God
underground	illuminated actors	II	Heaven
deep underground	human prisoners	SP	Human

Plato's Allegory of the Cave
The Republic of Plato, Book 7, 514b

Socrates said, let me tell you how enlightened human nature is: Imagine human beings living deep underground in a cave, which opens upwards, towards the light of a bright fire, which shines into the cave. The humans live all of their lives at the bottom of the cave, and are bound such that they are unable to move, always facing the cave wall, away from the fire. Behind the humans, towards and illuminated by the fire, is a bridge raised above the cave floor, upon which there are actors, the shadows of which, are all that the bound humans can see, reflected on the wall of the cave.

Ground level = UI = *Isvara pratyaksha* = Identity of Consciousness = *Dharma kaya*

Fire burning brightly = God (*Isvara*)

Light = Truth (*satya*), accurate knowledge (*vidya*) (UI)

Aspect of *OM* = (silent)

Parmenides' one

Underground = II = *yogi pratyaksha* = Passion of Bliss = *Sambhoga kaya*

Actors = Heaven realm beings, acting out their desires (*raga / karma / samskaras*)

Illumined (actors) = Accurate knowledge (*vidya*) (II)

Bridge = Higher level (II) than the human prisoners (SP) are on

Mobility of actors = Non-localized perceptions (Individual Intuitions)

Aspect of *OM* = M

Plato's forms

Deep underground = SP = *loka pratyaksha* = Pain of Want = *Nirmana kaya*

Prisoners = Human beings

Shadows = Inaccurate knowledge (*avidya*) (SP, CP, CC & SA)

Bound = Limited (localized) by sensory perceptions

Aspect of *OM* = O = U + A

Samadhis
(*Yoga of Patanjali*)

Samadhis

Subject \equiv Object

Samadhi formula

S1 \equiv O1 Subject (S1) identifies with Object (O1) as itself (S2)
 S2 \leftarrow O2 (if O1=S2 has aspects of Mind*) S2 knows O2 as Object.
 S2 (if O1=S2 has no aspects of Mind*) S2 knows O1 as Object & Subject

Sasmita samadhi (O1 = UI, is an aspect of Mind*)

TS \equiv UI
 UI \leftarrow II, SP,CP,CC,SA, TM & PM

Sananda samadhi (O1 = II, is an aspect of Mind*)

UI \equiv II
 II \leftarrow SP,CP,CC,SA, TM & PM

Rebirth samadhi (O1 = SP,CP,CC&SA, are aspects of Mind*)

II \equiv SP,CP,CC&SA (1 Object, *chitta*)
 SP,CP,CC&SA \leftarrow TM & PM

Savicara samadhi (O1 = TM, is not an aspect of Mind*)

II + SP \equiv TM
 II + SP \leftarrow TM

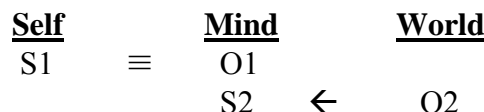
Savitarka samadhi (O1 = TM&PM, are not aspects of Mind*)

SP,CP&CC \equiv TM & PM (1 Object, *artha*)
 SP,CP&CC \leftarrow TM & PM

* page 27 shows which elements have aspects of Mind or not

Yoga Samadhis

Yoga (Yoke = Union) = *Hindu* school of *Yoga* founded by *Patanjali*, based upon the *Samkhya*, which outlines a practice for quieting the thoughts / Mind (*yoga chitta vrtti nirodha**). *Yoga* practice attempts to realize the 4 *samadhis* (\equiv), states of perfectly stable (*ekagra*) awareness, during which the Subject & Object seem to become united (*yoga*), resulting in identification (*samadhi***) of the Subject with the Object. The goal of complete quieting of the Mind is achieved, not by the attainment of a final *samadhi*, but by the non-manifestation of *sasmita samadhi*, whereby the *samadhi* (identification) of the Self with the Mind is finally broken, a disunion (*viyoga*).



In *samadhi* the awareness of the Object (O1) is so stable (*ekagra*) that no other Object is known by the Subject (S1), such that the Subject (S1) is no longer aware that it is perceiving the Object (O1), but now identifies (*samadhi*) with Object (O1) as being itself (S2).

If S2 has aspects of Mind (see ‘Self, Mind & World’, page 27), then S2 knows what ever Objects (O2) are known by that element (*tattva*) (see ‘Subject – Object Relationships’, page 57). If S2 has no aspects of Mind, then only that Object (O1) is known, as both Subject (S2) and Object (O1).

While in *samadhi*, the Subject is never aware that it is in *samadhi*, it now identifies with S2, not S1.

Identification (*samadhi*) of the Subject (S1) with the Object (S2) is always inaccurate (*viparyaya*). Knowledge of the Object (O1) can be accurate (*pramana*) and/or inaccurate (*viparyaya* or *vikalpa*).

The 4 *yoga samadhis* (Subject – Object identifications) differ qualitatively, each is named for its grossest qualitative aspect, which defines it, and is lacking in the next higher grade of *samadhi*.

4 Yoga Samadhis (Buddhist Jhanas) = Identification / Union (yoga) with layers of Mind

Sasmita (with sense of Self) = *sasmita*

Sananda (with bliss) = *sasmita* + *sananda*

Savicara (with perception) = *sasmita* + *sananda* + rebirth + *savicara*

Savitarka (with conception) = *sasmita* + *sananda* + rebirth + *savicara* + *savitarka*

Yoga Samadhis

Identification with the Object (as Self)

Stable (*ekagra*) awareness (constant Object)

Vyutthana (Human Mind)

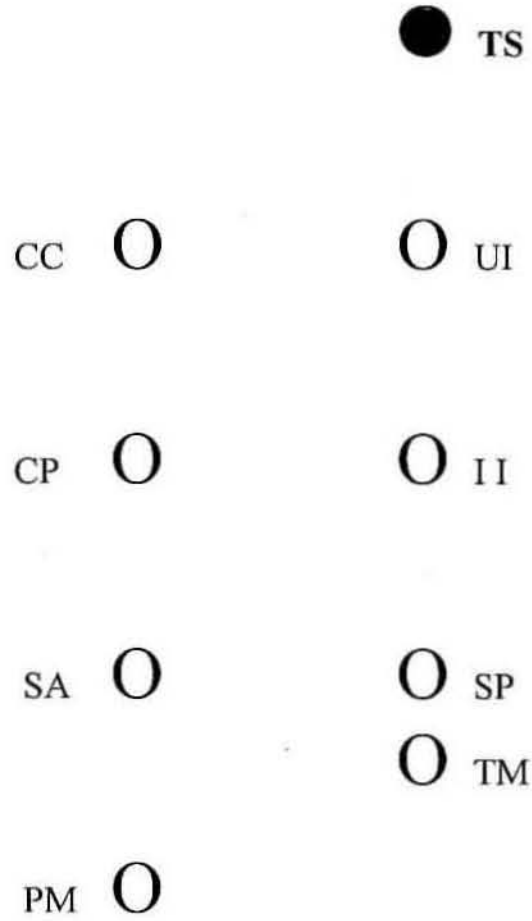
Knowledge of Objects (as not Self)

Unstable awareness (oscillating between Objects)

* *Yoga Sutras* of *Patanjali* 1:2

** *Yoga Sutras* of *Patanjali* 1:4 (combined with *Vyasa*’s commentary on 1:1)

Asamprajnata



		<i>asamprajnata</i>
S1	original Subject	TS
S1 \equiv O1	<i>samadhi</i> Subject	(none)
O1	Object of knowledge	(none)

Asamprajnata

Asamprajnata = without *Paramartha Satya* (see 2 Truths) = without *samadhi*
= without Object = without knowledge = *nirbija* (without seed)

Purusha (TS) neither knows nor identifies with anything.

Not a *samadhi* (as no Object), but the discontinuity of all *samadhies*, whereby the subtle identification (*samadhi*) of the Self with the Mind is broken, a disunion (*viyoga*). There are no Subject – Object relationships, and thus no knowledge (*chitta vrtti nirodha**). The advantage of no knowledge is that there is no false knowledge (i.e. – no *samadhi*), so the seeds (*bijas* / *samskaras* / *kleshas* / *karma*) begin to die off.

There is no Object of knowledge, and so no possible identification (*samadhi*) with it.
No (mis-)identification (*samadhi*) of the Object (Mind) as being the Subject (TS)
Mind is completely off = No Mind
Destroys *samskaras* (*karma* / *kleshas* / instincts / *bijas*)

Kaivalya (alone) = Self (Subject / TS) without Mind (Object / UI)
Nirbija (without seed) = without *samskaras* / *kleshas* (instincts) / *karma*
Nirvana (blown out) = without the flame of knowledge = without Subject – Object relationship
Niruddha = state of complete *chitta vrtti nirodha** = no Mind
Viyoga (unyoked) = unyoking (breaking *samadhi*) of *purusha* (TS) & the *chitta vrttis* (Mind)

In *asamprajnata*, there are no *chitta vrttis*, thus liberation (from future suffering / *duhkha*).
Jnanam bandha = Knowledge is bondage (*Siva Sutras* of Vasugupta 1:2)
Jnana = all knowledge / *chitta vrttis* (not just ideas / conceptions)
Bandha = bondage / yoke / *yoga* / *samadhi* (cause of future suffering / *duhkha*)

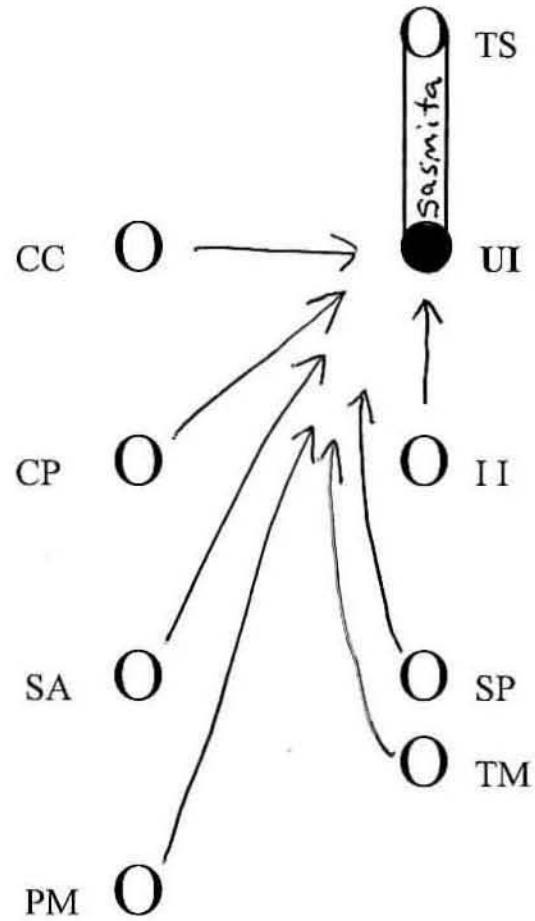
Jivan-mukta (liberated individual) refers to an ‘individual’, who by *asamprajnata*, has burnt the *bijas* / *seeds* / *samskaras* / *kleshas* / instincts, and so after the playing out of past *karma* (terminating in the death experience), will not be reborn (*samadhi*).

In *asamprajnata* there is no manifestation of Mind (*chitta vrtti nirodha**). In all manifestations of Mind, the Self (TS) falsely identifies (*samadhi*) with the Mind. But, as the Self is never identical with the Mind, regardless of whether the false identification (*samadhi*) manifests or not, it has been said that there is no difference between *nirvana* (no identification) and *samsara* (false identification).

In the *Hindu yoga*, *purusha* (TS) exists alone (*kaivalya*) in *asamprajnata*.
The *Buddhist* Middle Way (*madhyamaka*) philosophy, introduced later, will refine the concept, showing that Subject (TS) can not exist independent of its Object, the Mind (UI).

**Yoga Sutras* of Patanjali 1:2

Sasmita Samadhi



		<i>nirvikalpa</i>
S1	original Subject	TS
S1 \equiv O1 = S2	samadhi Subject	UI
O2	Object of knowledge	II, SP, CP, CC, SA, TM & PM

Sasmita Samadhi

Sasmita samadhi = *sasmita* (with sense of Self)
= identification with sense of Self (*asmita*)

TS \equiv UI and UI \leftarrow II,SP,CP,CC,SA,TM&PM

There are no *nirasmita* (non-UI) aspects of the *samadhi* (identification).
Sasmita samadhi is *nirvikapla* (awareness is of simultaneous thoughts).

Mis-identification (*viparyaya*) of Mind as being the Self.

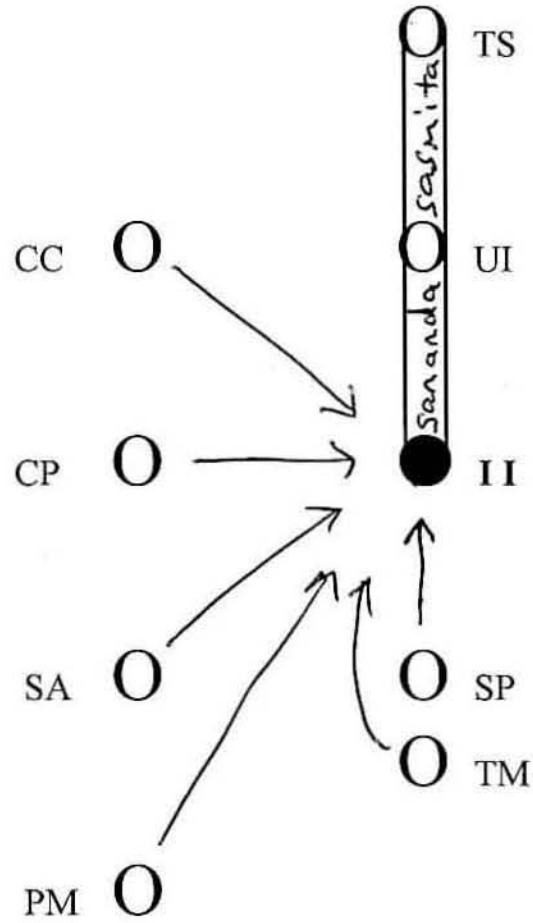
Sasmita samadhi is the root (*mula*) *samadhi*, all other *samadhies* are layered on top of it.
Sasmita samadhi is the root of ignorance, and so the final door to enlightenment (*moksha*).

In Universal Intuition (UI), absolutely everything is known, accurately & simultaneously,
any limitation of knowledge would individuate (II) the consciousness.

The Mind is completely on.

This *samadhi* neither creates *samskaras* (*karma*), nor destroys them.

Sananda Samadhi



		<i>nirvikalpa</i>
S1	original Subject	UI
S1 \equiv O1 = S2	samadhi Subject	II
O2	Object of knowledge	SP,CP,CC,SA,TM & PM

Sananda Samadhi

Sananda samadhi = *sasmita* + *sananda* (with bliss)
= identification with bliss (*ananda*)

UI \equiv II and II \leftarrow SP,CP,CC,SA,TM&PM

There are no *nirananda* (non-II) aspects of the *samadhi* (identification).
Sananda samadhi is *nirvikapla* (awareness is of simultaneous thoughts).

II individuates the universal consciousness (UI).
Individual Intuitions (II) are accurate knowledge (*pratyaksha* / *vidya*).

Individual Intuition (II) is without the pain (*duhkha*) associated with sensory perception (SP),
thus there is pure ecstatic bliss.

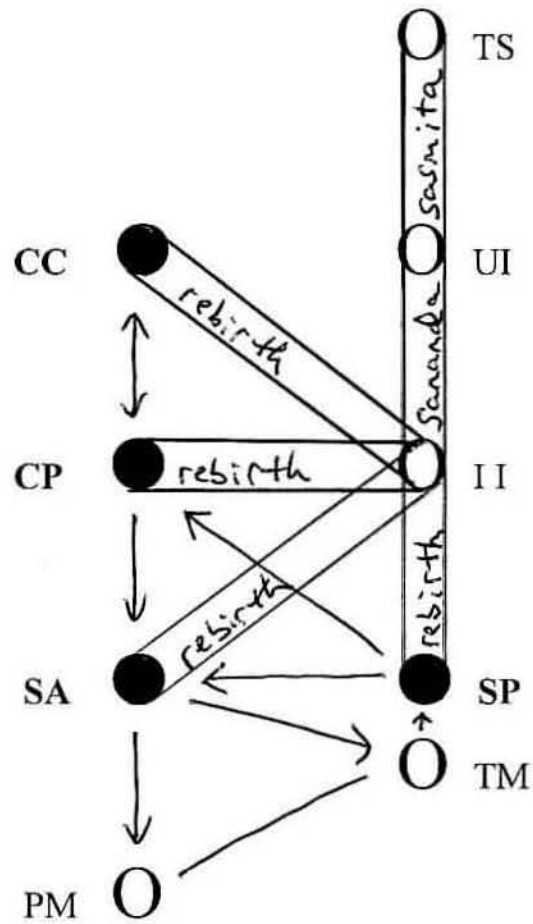
Individual Intuition (II) is the basis of passion (*raga*).
Any knowledge / experience is instantly available (*siddhis* / powers).
Passions (*raga*) create *samskaras* & give growth to further layers of Mind

Samskara = residual storage of *karma* / *kleshas* (instincts)
samskara : intuition (*rtam-bhara*) :: memory (*smrti*) : conception (*vitarka*)

3 *Pramanas* (means of knowledge):

- 1) *Pratyaksha* = perceptions = direct awareness = cognition = basis for conceptions
 - a. *Isvara pratyaksha* = Universal Intuition = UI (all knowledge simultaneously)
 - b. *Yogi pratyaksha* = Individual Intuitions = II (any knowledge instantly)
 - c. *Loka pratyaksha* = Sensory Perceptions = SP (knowledge of local space time)
- 2) *Anumana* = inference = conclusions / conceptions = re-cognition = CP & CC (ideas)
- 3) *Agama* = testimony = knowledge communicated by one person to another = CC
 - a. another's perceptions (*pratyaksha*)
 - b. another's conceptions (*anumana*)
 - c. knowledge communicated to another person (*agama*)

Rebirth *Samadhi*



		<i>vyutthana</i>			
S1	original Subject	II			
S1 \equiv O1 = S2	<i>samadhi</i> Subject	SP	CP	CC	SA
O2	Object of knowledge	TM	PM	PM	(none)

Rebirth *Samadhi*

Rebirth *samadhi* = *sasmita* + *sananda* + rebirth (with ‘normal’ awareness)
= identification with *chitta* / mind (‘normal’ awareness)

II \equiv SP,CP,CC&SA and SP,CP,CC&SA \leftarrow TM&PM

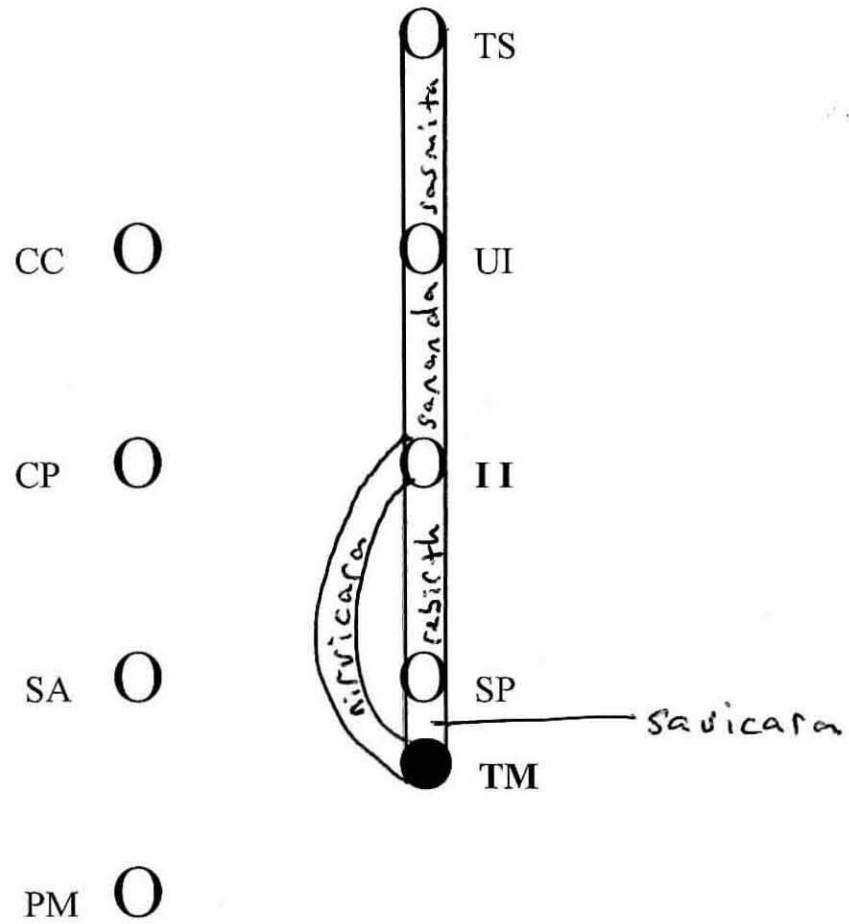
Commenting on the *Yoga Sutras* of *Patanjali* 1:1 (first of 4 introductory verses),
Vyasa states that *Yoga* (union of Subject & Object) is *samadhi* (identification of the
Subject with the Object), and *samadhi* is common to all *chitta vrttis* (thoughts of Mind),
constituting the 4 *bhumis* (*ekagra*, *vikshipta*, *mudha* & *kshipta*. *Niruddha* has no *chitta vrttis*).

Whenever a Subject – Object relationship manifests, *samadhi* is manifesting.
Samadhis are layered one upon another, and the root is always *sasmita samadhi*.

Rebirth *samadhi* is the awareness you ‘normally’ identify (*samadhi*) with.
Identification of the individual (Subject) with the *chitta* / mind (Object),
the ability to perceive (SP), conceive (CP&CC) and act (SA).
You are experiencing rebirth *samadhi* right now.

All *samadhis*, by definition, falsely identify the Self with an Object (non-Self).
These stable (*ekagra*) identifications are the root of ignorance (*avidya*),
and according to *yoga* theory, need to be removed one layer at a time.

Savicara Samadhi



		<i>nirvicara</i>	<i>savicara</i>
S1	original Subject	II	SP
S1 \equiv O1 = S2	samadhi Subject	TM	TM
O1 = S2	Object of knowledge	TM	TM

Savicara Samadhi

Savicara samadhi = *sasmita* + *sananda* + rebirth + *savicara* (with perception)
= identification with perception (*vicara*)

SP (& II) \equiv TM and SP (& II) \leftarrow TM

II of TM is a *nirvicara* (not SP) aspect of the identification.
Savicara samadhi is *savikapla* (awareness of sequential thoughts).

Savicara aspects = SP = with sensory perception

Kala = time (now)

SP \equiv TM

Desa = space (here)

SP \equiv TM

Nirvicara aspect = II = without sensory perception = with Extra Sensory Perception = intuition

Nimitta = material cause (any time-space) II \equiv TM

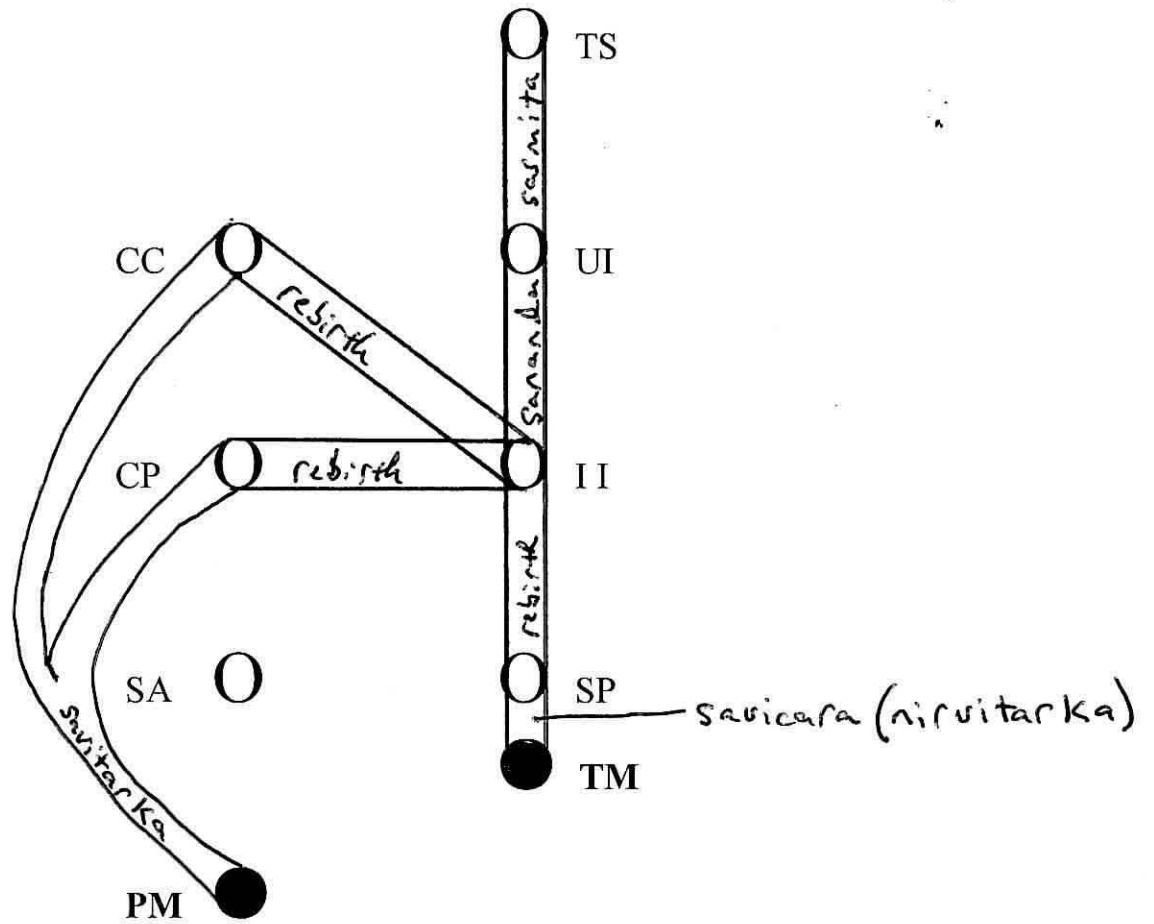
Kala refers to the sensory perception of the Object, limited in time (now)

Desa refers to the sensory perception of the Object, limited in space (here)

Nimitta refers to intuition of the Object, not limited by space-time (any space-time)

5 Chitta Vrttis	Perception (direct)	Conception (indirect)
<i>Vidya</i> (Accurate)	<i>pramana</i> (accurate knowledge)	
<i>Avidya</i> (Inaccurate)	<i>viparyaya</i> (misperception)	<i>vikalpa</i> (misconception)
other	<i>nidra</i> (sleep)	<i>smrti</i> (memory)

Savitarka Samadhi



		<i>nirvitarka</i>	<i>savitarka</i>	<i>savitarka</i>
S1	original Subject	SP	CP	CC
S1 \equiv O1 = S2	samadhi Subject	TM	PM	PM
O1 = S2	Object of knowledge	TM	PM	PM

Savitarka Samadhi

Savitarka samadhi = *sasmita* + *sananda* + rebirth + *savicara* + *savitarka* (with Conception)
= identification with conception (*vitarka*)

CP,CC (& SP) \equiv PM (&TM) and CP,CC \leftarrow PM & SP \leftarrow TM

SP of TM is a *nirvitarka* (not CP/CC) aspect of the identification.
Savitarka samadhi is *savikapla* (awareness is of sequential thoughts).

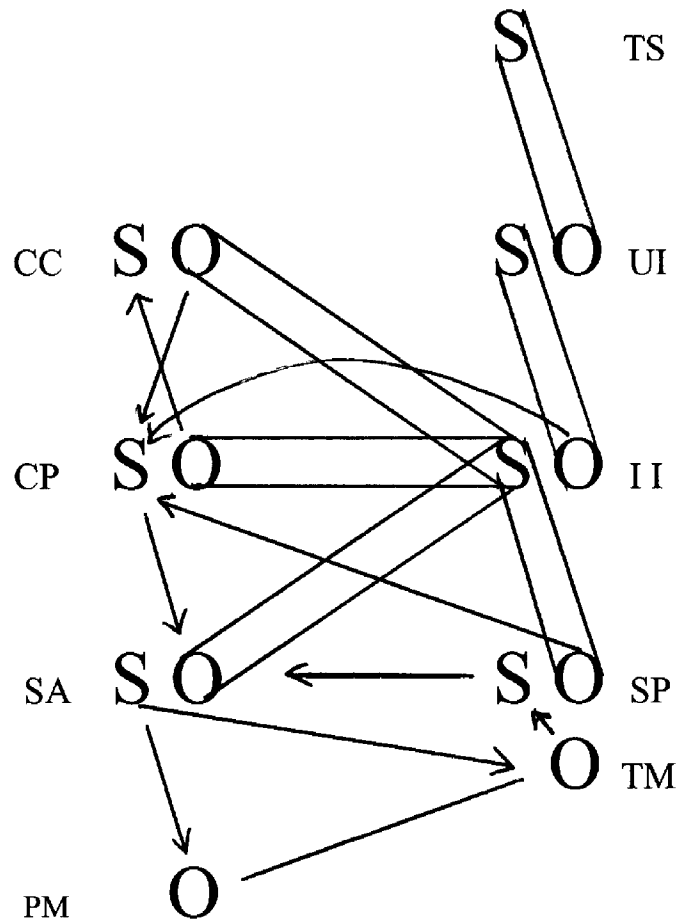
Savitarka aspects = PM = with conception = ideas / naming (*nama*)
Sabda = word (language) CC (\leftarrow CP \leftarrow SP \leftarrow TM) \equiv PM
Jnana = idea (memory) CP (\leftarrow SP \leftarrow TM) \equiv PM
Nirvitarka aspect = TM = without conception = with perception of forms (*rupa*)
Artha = object (thing) SP \equiv TM (of PM)

Sabda refers to conceptions of a general class of Objects
Jnana refers to conceptions of a particular Object
Artha refers to sensory perceptions of a particular Object

Note:

Sabda, depending on context, can refer either to a word / name / label (CP),
or language / the interrelationship of words (CC).
Jnana, depending on context, can refer either to an idea (CP),
or any knowledge (UI, II, CC, CP & SP).
Artha, depending on context, can refer either to the world as an Object (w/ Mind as Subject),
or to the Mind as an Object (w/ Self as Subject).

Subject – Object Relationships S – O



<i>Samadhi</i>	$S = O$
Knowledge	$S \leftarrow O$
Action	$S \rightarrow O$

Subject – Object Relationships

Subject – Object relationships take 3 forms:

Samadhi: $S \equiv O$
 Knowledge: $S \leftarrow O$
 Action: $S \rightarrow O$

$S1 \text{ (Original Subject)} \equiv O1 \text{ (Original Object)}$
 $S1 \equiv O1 = S2$
 $S2 \text{ (Samadhi Subject)} \leftarrow O2 \text{ (Objects)}$
 $S2 \leftarrow O2$

Original Subject (S1) identifies (\equiv) with the Object (O1), as being the Subject (S2)
Samadhi Subject (S2) knows (\leftarrow) Objects (O2), as Objects (O2)

<u>Niruddha</u>	<u>S1</u>	<u>O1</u>	<u>No Knowledge</u>
<i>Asamprajnata</i>	TS	(none)	(no <i>samadhi</i> , knowledge or action)
<u>Samadhi</u>	<u>S1</u>	\equiv <u>O1 = S2</u>	<u>Knowledge ($\leftarrow O2$ or $\equiv O1$)</u>
<i>Sasmita</i>	TS	UI	(O2) all Objects (II,SP,CP,CC,SA,TM&PM)
<i>Sananda</i>	UI	II	(O2) any Objects (SP,CP,CC,SA,TM&PM)
Rebirth	II	SP,CP,CC&SA	(O2) multiple Objects (TM&PM)
<i>Savicara</i>	SP&II	TM	(O1) sensations of one Object (TM)
<i>Savitarka</i>	CP,CC&SP	PM&TM	(O1) ideas of one Object (TM&PM)
<u>Vyutthana</u>	<u>S2</u>	$\leftarrow \rightarrow$ <u>O2</u>	<u>Knowledge ($\leftarrow O2$) or Action ($\rightarrow O2$)</u>
	CP	\leftarrow II	memory of (flash of) intuition
	SP	\leftarrow TM	sensation = contrast of forms (<i>rupa</i>)
	CP	\leftarrow SP (PM)	conception = idea = name (<i>nama</i>)
	CC	\leftarrow CP (PM)	conception = idea = name (<i>nama</i>)
	CP	\leftarrow CC (PM)	conception = idea = name (<i>nama</i>)
	CP	\rightarrow SA (PM)	mental action (decision to act)
	SA	\rightarrow PM	physical action (no knowledge)
	SA	\rightarrow TM	astral action (no knowledge)
	SP	\rightarrow SA	reflexive action (no knowledge)

Progressing Through the *Samadhis*

From: *savitakra samadhi*

To: *savicara samadhi*

Of the 3 aspects: *artha* (SP), *jnana* (CP) & *sabda* (CC), the essential aspect is perception (SP) of the Object, the conceptual ideas (CP & CC) of the Object need to be removed in order to progress to the next *samadhi*, *savicara*.

From: *savicara samadhi*

To: *sananda samadhi*

Of the 3 aspects: *nimitta* (II), *desa* (SP) & *kala* (SP), the essential aspect is intuition (II) of the Object, the perceptual (SP) aspects of the Object needs to be removed in order to progress to the next *samadhi*, *sananda*.

If one were to use one color (TM) as the Object, with no contrasting background colors, then the field of perception (SP) would disappear, as perception is based upon contrast. By removing perception (SP), conception (CP&CC) is also removed, as conception is based upon perception. The Mind is thereby forced to manifest as intuition (II), which is the basis for the attainment of the next *samadhi*, *sananda*.

From: *sananda samadhi*

To: *sasmita samadhi*

What technique can eliminate the passions (*raga*) which individuate (II) consciousness? For without the individual (II) passions there is universal intuition (UI), *sasmita samadhi*.

From: *sasmita samadhi*

To: *asamprajnata*

Sasmita samadhi is constant, all knowledge (UI) is happening simultaneously, and so awareness of contrast eventually fades out, removing the perception (of UI / *khyati*), resulting in *asamprajnata* (*kaivayla* = TS alone), where the union of Self & Mind is broken (*viyoga*).

Problems Attaining the *Yoga Samadhis*

Realization of enlightenment (*kaivalya*) by the attainment of the *yoga samadhis* is not practical.

The 4 *yoga samadhis* are attained sequentially and relatively rarely, the practice is considered to be a gradual path (*bhavana-krama*), requiring many lifetimes to attain sufficient proficiency. But how many lifetimes have we already practiced *yoga*? If *yoga* can't deliver enlightenment in this lifetime, then how can it deliver in the next?

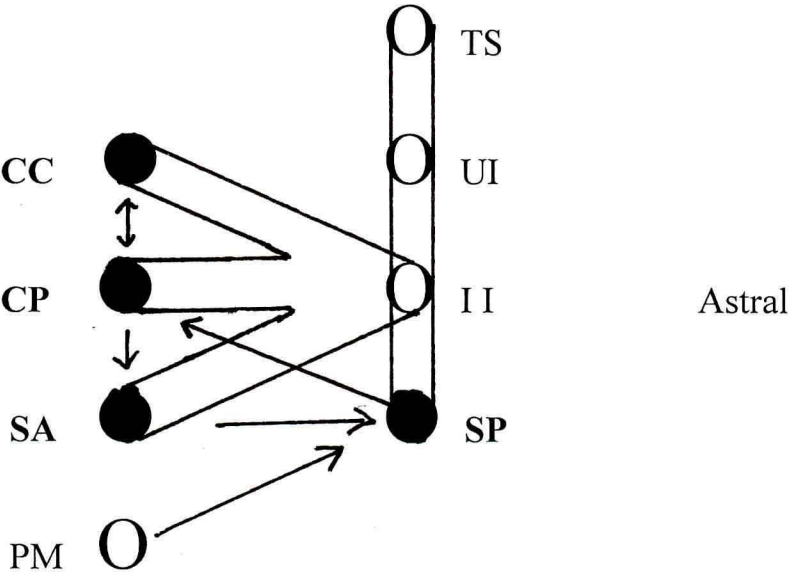
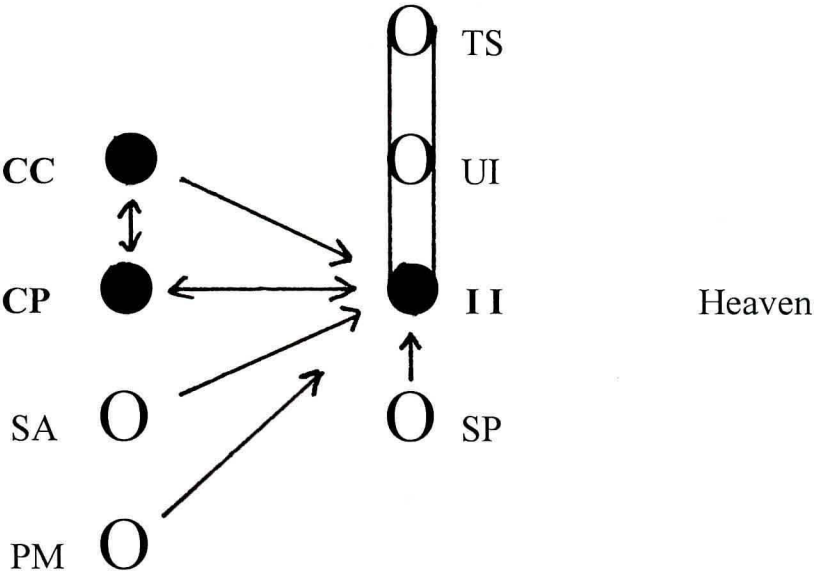
Even if one were to attain *samadhi*, there are more *samadhis* to attain. Not only must one sequentially attain the 4 *yoga samadhis*, each being more difficult to attain than the previous, but *sananda samadhi* feels like it is the goal itself, many *Hindu* texts mistakenly refer to the state of *Sat-Chit-Ananda* as the goal itself, rather than a stage on the way. *Sananda samadhi* is an extremely seductive trap, even if one were to attain it, and realize it to be a trap, how does one go beyond it? How can the ego turn itself off? Do not underestimate the seduction of the powers (*siddhis*), any experiences / desires / *raga* are instantly available.

One might imagine that with any experience instantly available, that one could simply desire only enlightenment (*kaivalya*), and so attain it. Although here (II) one can attain what ever individual experiences one desires (*raga*), enlightenment (*kaivalya*) is neither an individual experience, nor is it an experience at all, it is the complete absence of all experience / knowledge. Any individuality (desires / *raga*), including the desire for enlightenment (as something to be attained), serves to individuate consciousness. The *Buddhist* conception of the *bodhisattva*, one who puts off their desire for enlightenment for the sake of the enlightenment of others, was devised in an attempt to avoid just this trap. Thinking that 'I' will attain enlightenment (the lack of an 'I'), serves to perpetuate the individual 'I'.

What is needed is a very great acceleration, which will take one from human manifestation to *sananda* (heaven) and quickly beyond, a solution which *yoga* practice does not offer. A great acceleration effortlessly taking one to *sananda* (heaven) is available to you, it is the death experience. With practice during life, it is possible to use the human death experience to go beyond the *sananda* (heaven) level, and realize the highest *yoga samadhi* (*sasmita*), leading to the goal of enlightenment (*asamprajnata* / *kaivalya* / *nirvana*).

Death is not the end of life, life is the practice ground for optimizing our death.
Plato's Phaedo: Socrates, "Is not philosophy the practicing for death?"

Human Death Experience



Human Death Experience

Astral

SP, SA, CP & CC

lose PM (Physical Manifestation)

The first aspect of the human death experience is the loss of the physical body (PM). The subtle body (SP of TM) still remains, one can still perceive (SP) without the gross physical sense organs (PM). In the astral realm, one can perceive the physical world, and act, but not act as a part of the physical world. If one were emotionally attached to some particular event, perhaps having experienced a violent death, one might stay at this level as a ghost. An individual in the astral realm, in time, loses one's senses (SP), the ability to perceive and act.

Heaven

II, CP & CC

lose SP (Sensory Perceptions) & SA (Sensory Action)

lose CP (Conception of Perceptions) & CC (Conception of Conceptions)

As one loses the senses (SP & SA), one also loses the ability to conceive (CP & CC), as conceptions are based upon perceptions, so the Mind is forced to manifest at the heaven realm (II).

gain II (Individual Intuitions) and CP & CC (Conceptions)

In heaven one has intuitions, which are simultaneous thoughts of perfect accuracy, of anything, anywhere, at any time. Without the senses there is no pain (*duhkha*), so the experience is pure ecstatic bliss (*ananda*). Intuition is a perception (Extra Sensory Perception), so concepts (CP & CC) again arise, based upon the intuitions (II), which creates more conceptions and more intuitions / experiences.

One experience sparks another, and suddenly your life is flashing before you. Only this time you see things clearly, truthfully, from all points of view simultaneously. You react to what you see & feel, attracted & repulsed by various experiences and behavior, honestly viewing your life's thoughts & actions. Who could be a harsher judge of your life than yourself, from this perspective of perfect honesty & clarity? *Karma* in action!

Judge not lest ye be judged. (Bible: Matthew 7:1 & Luke 6:37)

Any judgments destabilize the intuition, which results in more judgments. Essentially, you determine your own fate, as those conceptions (judgments) pull you out of the intuitive (II) realm, and down you go, incarnating again for another round of pleasure and pain.

Optimal death experience sequence

1 st – detach from	astral / perception	memories of pain	SP → CP→CC→CP→SA
2 nd – expand beyond	heaven / intuition	experience of bliss	II → CP→CC
3 rd – become One	God / universal Mind	all knowledge	UI

Mechanics of Non-duality
(*Madhyamaka* of *Nagarjuna*)

Madhyamaka Dialectic

Madhyamaka (Middle Way) = *Buddhist* non-dualistic school founded by *Nagarjuna*, which denies independent existence to the *Samkhya* elements (*tattvas*). This is not a denial of relative existence, as Subject & Objects manifest only interdependently (relatively).

Madhyamaka (Middle Way) = View that Subject & Object are interdependent, a middle way between the two extremes of an independent Subject (knower) and an independent Object (known).

The term ‘non-dualistic’ refers to the concept that Subject & Object (i.e. the *Samkhya* elements) manifest only interdependently (relatively) to each other, as one unit (non-dualistic / *advaita*), rather than manifesting independently, as two separate units (dualistic / *dvaita*).

Interdependent Manifestation (*Pratitya-Samutpada*)

Subject (knower) & Objects (known) manifest interdependently.

Objects (known) are dependent for manifestation upon a Subject (knower).

Subject (knower) is dependent for manifestation upon Objects (known).

The basis of all knowledge is a Subject – Object relationship.

The basis of all manifestation is a Subject – Object relationship.

Implications of Interdependent Manifestation (*Pratitya-Samutpada*):

The 2 Truths (*Satya-dvaya*) = Manifestations (of Interdependent Origination)

Emptiness (*Sunyata*) = Non-manifestation (of Interdependent Origination)

The *Buddhist Heart Sutra* states that form (*rupa*) and emptiness (*sunyata*) are not different.

Form (*rupa*) and emptiness (*sunyata*) are both the same thing (Object / *artha*).

An Object might be form (*rupa*) to one person, and emptiness (*sunyata*) to another, based upon the presence, or lack, of perception (*pratyaksha*) of that Object.

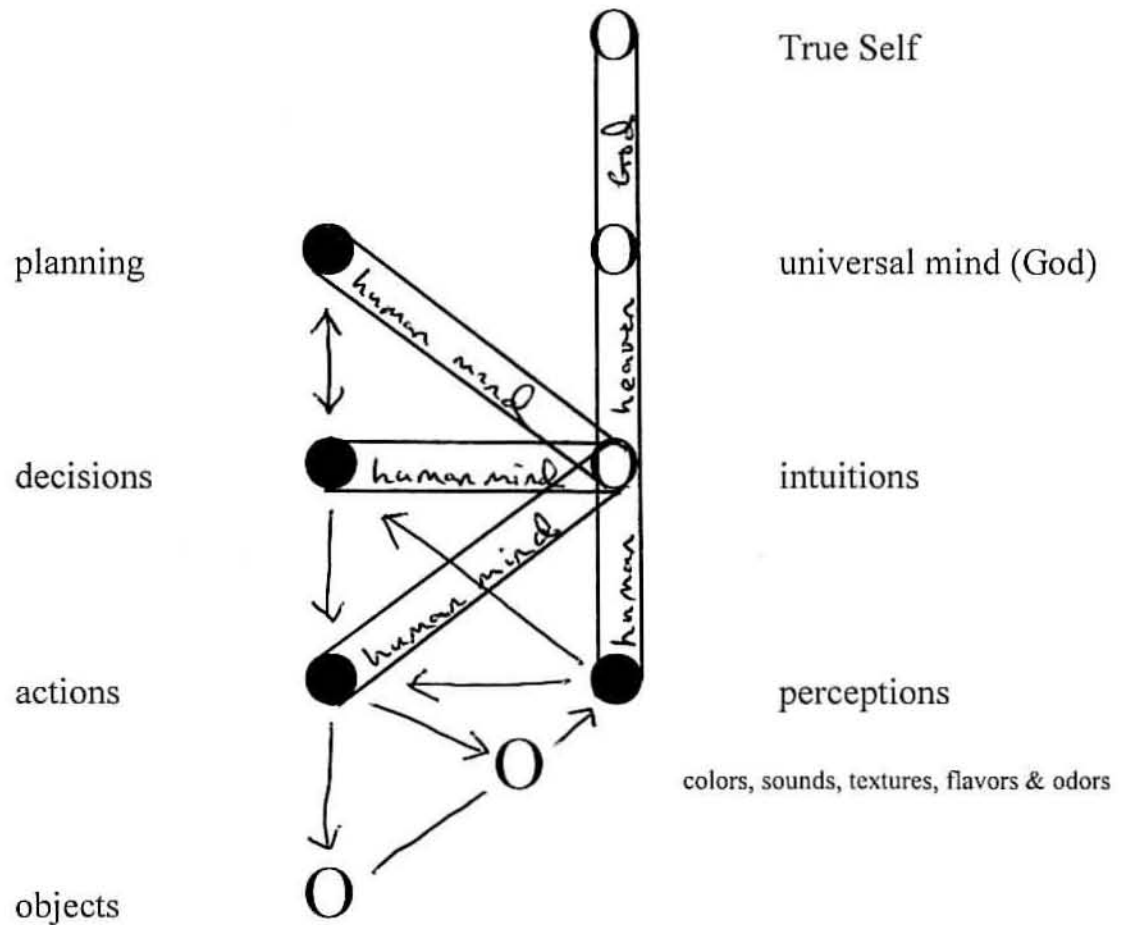
Perception (*pratyaksha*) is the direct awareness of particular forms (*rupa*).

Emptiness (*sunyata*) is the lack of perception of particular forms.

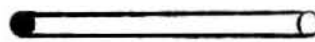
Perception does not simply bring knowledge of the differing forms (*rupa*), the forms themselves do not manifest (exist) independent of being perceived (known).

Perception, the basis of all knowledge, can be divided into two grades, two truths (*satya-dvaya*), *samadhi* (*paramartha satya*) and *vyutthana* (*samvrti satya*).

The Human Condition



Samvrti Satya
vyutthana
 sequential thoughts
 non-intuitive



Paramartha Satya
samadhi
 simultaneous thoughts
 intuitive

2 Truths (*satya-dvaya*) of the Human Condition

Subject (knower) & Objects (known) manifest interdependently.

The 2 Truths (*satya-dvaya*) are the manifestations of Interdependent Manifestation (*pratitya-samutpada*).

There are 2 grades of Subject – Object relationships: Mind as Object & Mind as Subject.

	<u>Self</u>		<u>Mind</u>		<u>World</u>
Paramartha Satya	Subject	<i>samadhi</i>	Object		
Samvrti Satya			Subject	<i>vyutthana</i>	Objects

Paramartha Satya = *samadhi* with Object (Mind) = higher Object truth = simultaneous thoughts

Self (Subject) identifies (*samadhi*) with Mind (Object) as itself (Subject)

Stable awareness = identification (*samadhi*) with Object (as Object)

Avidya (ignorance) = Self identification with Mind (Object as Subject) = *Viparyaya*

Samvrti Satya = knowledge of Objects (World) = lower Object truth = sequential thoughts

Mind (as Subject) knows (perceives & conceives) the World (as Objects)

Stable awareness = identification (*samadhi*) with Mind (as Object)

Unstable awareness = limited & inaccurate perceptions of Objects of Mind = *Viparyaya*

Avidya (ignorance) = misconceptions of independent (non-*sunya*) Subject & Objects = *Vikalpa*

All that is known by the Self is the Mind (thoughts / *chitta vrttis*), as Subject.

Viparyaya = misperception of Object(s) = false knowledge = *avidya* = ignorance

Paramartha viparyaya = misperceive Mind (Object) as Self (Subject)

Samvrti viparyaya = misperceive World (Objects) due to limitations of senses

The Human Condition

Paramartha Satya = *samadhi* with Object (Mind) = higher Object truth = simultaneous thoughts

True Self (TS) identifies (\equiv) with a particular Human Mind (TS \equiv UI \equiv II \equiv SP, CP, CC & SA)

<u>Subject</u>		<u>Object (as Subject)</u>		<u>Samadhi</u>	
<i>Purusha</i> (TS)	\equiv	<i>Mahat</i> (UI)		<i>sasmita</i>	TS \equiv UI
+		<i>Mahat</i> (UI)	\equiv	<i>sananda</i>	UI \equiv II
+		<i>Ahamkara</i> (II)	\equiv	rebirth	II \equiv SP, CP, CC & SA
=		<i>Purusha</i> (TS)	\equiv	Human Mind (SP, CP, CC & SA)	triple <i>samadhi</i> TS \equiv SP, CP, CC & SA

Samvrti Satya = non-*samadhi* with Objects (World) = lower Object truth = sequential thoughts

Human Mind inaccurately knows Objects (World) (PM & TM \leftarrow SA \leftarrow CP \leftarrow CC \leftarrow CP \leftarrow SP \leftarrow TM)

<u>Subject</u>		<u>Objects</u>		<u>Vyutthana</u>	
<i>Jnana Indriyas</i> (SP)		<i>artha</i> = TM =			SP \leftarrow TM
+		<i>Manas</i> (CP)			CP (of PM) \leftarrow SP \leftarrow TM
+		<i>Buddhi</i> (CC)			CC \leftarrow CP (of PM) \leftarrow SP \leftarrow TM
+		<i>Karma Indriyas</i> (SA)			kriya = PM = PM & TM \leftarrow SA \leftarrow CP (of PM) \leftarrow SP \leftarrow TM
=		Human Mind (<i>chitta vrttis</i>)		World	sequential thoughts

Emptiness (*Sunyata*)

Subject (knower) & Objects (known) manifest interdependently.

Emptiness (*Sunyata*) is the non-manifestation of Interdependent Manifestation (*Pratitya-Samutpada*).

Objects, of themselves (without a Subject), are *sunya* (empty).

If a particular Object is not known by a particular Subject,
then that particular Object is *sunya* (empty) relative to that Subject.

The concept of Objects having continuity is false (*avidya*).

As in a dream, only those Objects which are currently being known, manifest existence.

(research the 'Double-slit experiment' & 'Schrödinger's cat paradox'*)

Subjects, of themselves (without an Object), are *sunya* (empty).

If no Objects are known by a particular Subject, then the Subject is *sunya* (empty).

Without any Objects (known), there can be no Subject (knower).

This corresponds with *Yoga* theory, the Object of each successive *samadhi* is more subtle than the previous *samadhi*, until finally the Mind becomes *sunya*, empty of knowledge (*chitta vrtti nirodha*), and so also empty of all false knowledge (*avidya*). *Yoga Sutras* of Patanjali 1:2

Subject & Objects, of themselves, are *sunya*, empty of existence & non-existence.

Objects are neither existent (independently), nor are they non-existent (interdependently).

Subjects are neither existent (independently), nor are they non-existent (interdependently).

As Subject & Objects are not (independently) existent, dispassion (*vairagya*) should be cultivated.

As Subject & Objects are not (interdependently) non-existent, compassion (*karuna*) should be cultivated.

Cultivation of dispassion (*vairagya*) & compassion (*karuna*) reduces passion (*raga* / *karma*).

* Schrödinger's cat is neither dead, nor alive, nor both, nor neither, it is *sunya*.

Mathematics of Knowledge & Emptiness

Subject x Object = Knowledge (Subject & Object define area of Knowledge)

$$\mathbf{K = S \times O}$$

S, O & K = manifest (1), unmanifest (0) or *sunya* (x/0)

If no Objects (= the Subject is not perceiving any Objects)

$$\mathbf{O = 0}$$

then (universal) Knowledge = 0

Knowledge = Subject x Object (0)

$$\mathbf{K = S \times 0 = 0}$$

then Subject = *sunya* (empty)

Subject = Knowledge / Object (0)

$$\mathbf{S = K / 0 = \text{undefined}}$$

Without any Objects (O) known, there can be no knower (S) knowing (K).

If no Subject (= the Subject is not perceiving a particular Object)

$$\mathbf{S = 0}$$

then (particular) Knowledge = 0

Knowledge = Subject (0) x Object

$$\mathbf{K = 0 \times O = 0}$$

then Object = *sunya* (empty)

Object = Knowledge / Subject (0)

$$\mathbf{O = K / 0 = \text{undefined}}$$

Without a Subject (S) knower, there can be no knowing (K) of a known (O).

Self Knowledge

Attraction (*raga*) of Thoughts (*chitta vrttis*)

<u>Self</u>		<u>Mind</u>		<u>World</u>
Subject	<i>khyati</i>	Object		
		Subject	<i>raga</i>	Objects

Khyati = awareness of Mind as Object *Raga* = awareness of World as Objects
The Self knows (*khyati*) only the Mind, it does not know (*raga*) the Objects of the World.
The Mind reveals / attracts / knows Objects, which are assumed to be real (as in a dream).
Objects are not (independently) real, the World is *sunya*, what ever it is thought into being.

Commenting on the *Yoga Sutras* of *Patanjali* 1:4 (final of 4 introductory verses),
Vyasa states, **the Mind is like a magnet:**

Mind (thoughts) attract Objects, like a magnet attracts iron filings.
Magnet (attraction / *raga*) = Mind (thoughts / *chitta vrttis*)
Iron filings = Objects / World (attracted by magnet / Mind / thoughts)
Movements of iron filings = Illusion (*avidya*) of independent Objective reality

Objects are *sunya*, manifesting by the knowledge / attraction of a Subject (Mind).
With sequential thoughts (*vyutthana*), Objects manifest (relatively) alternately on and off.
Your thoughts attract / manifest / collapse / filter your reality, defining your individuality.
Your Mind reveals your World & your World reveals your Mind.

Self Knowledge (*atma bodha*)

Subject (knower) & Object (known) manifest interdependently.

The Self (Subject / knower) is not (directly) known as an Object of knowledge.

Thus Self knowledge is the removal of false knowledge of the Self (TS).

This false knowledge is the identification (*samadhi*) of the Self as being the Mind (*chitta vrttis*).

By removing the layers of the Mind (*chitta vrtti nirodha**), the false identification is removed.

Without any Object to perceive, there is no knowledge (Mind), and so no ignorance.

The removal of all ignorance is the highest Self knowledge (*atma bodha*).

Buddhist 'an-atman' (no Self) = Self (TS) is unknowable (not perceived as an Object).

Hindu 'para-atman' (higher Self) = Self (TS) is the knower (of Mind as an Object).

The True Self (TS) is the unknowable knower of the Mind.

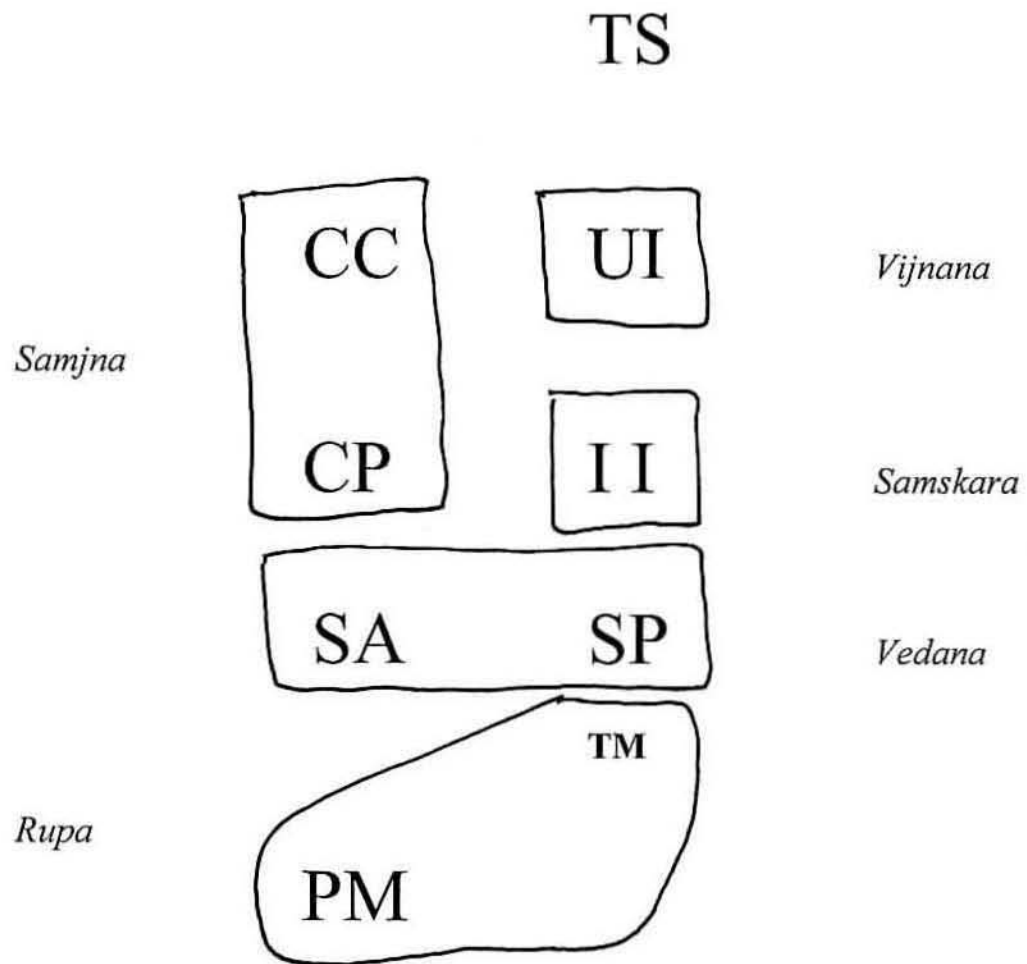
**Yoga Sutras* of Patanjali 1:2

Standing on the shoulders of the old Masters,
I hope to help usher in the new age of Aquarius.

finis

Appendix

5 Skandhas



12 *Nidanas* (Links in the chain of causation of *duhkha*)

The 12 *Nidanas* of *Buddhism* are often cited as *pratitya-samutpada*, but rather than meaning interdependent manifestation of Subject & Object, they refer to 12 sequential links in a chain (around your neck), which bind (yoke) one to the experience of pain (*duhkha*) & suffering (*abhinivesha*).

Process of Incarnation

1. **Avidya** is false knowledge, the root of which is the false identification of *samadhi*.
Avidya is the root cause, without which there is no pain or suffering.
2. **Samskaras** are *karma* deposits, of previous thoughts and actions, based upon *avidya*.
The *samskaras* might come to fruition very slowly.
3. **Vijnana** The *samskaras* condense / shape the universal consciousness (*vijnana*).
The condensed individuated consciousness is the basis of each individual being.
4. **Nama-Rupa** Individuated consciousness manifests as *Nama-Rupa* (Conception & Perception).
Name (*nama*) refers to ideas (conceptions) of similar memories.
Form (*rupa*) refers to the sensation (perception) of forms (*tanmatras*).

Experiencing of Pain (*duhkha*)

5. **Shad Ayatanani** are the 6 gates of knowledge (eyes, ears, nose, tongue, body & mind).
These are the gates through which come our perceptions & conceptions.
6. **Sparsa** is the contact of the 5 sensory gates / organs (*jnana indriyas*) with the forms (*tanmatras*).
Through the 5 sensory gates come sensations (contact / perception).
7. **Vedana** are the sensations of contact, arising from a contrast of forms.
The sensations feel pleasurable (*sukha*) &/or painful (*duhkha*).
8. **Trishna** is the desire (*raga*) we feel towards the pleasurable sensations.
We feel aversion (*dvesha*) towards pain (*duhkha*).
9. **Upadana** is the (conceptual) attachment, hoping to retain and regain pleasurable feelings.
We have fear (*abhinivesha*) of losing and not regaining the pleasurable.

Cyclical Nature of Incarnation

10. **Bhava** refers to the desire (emotion) and attachment as becoming additional *karma*.
As more *karma* is added, more time (incarnations) are necessary to clear it.
11. **Jati** refers to the future births (incarnations), as an effect of *karma* / *samskaras*.
More births, more time, to create and clear, more *karma*.
12. **Jara-Marana**, old age and death, refers to the cyclical nature of re-incarnation.
The wheel of birth and death, based upon desire and attachment, based upon *avidya*.

Samadhis

<i>asamadhi</i>	<i>niruddha</i>	
<i>asamprajnata</i>		<i>a(samprajnata samadhi)</i>
<i>samadhis</i>		
<i>samprajnata</i>	<i>ekagra</i>	
<i>nirvikalpa</i>		w/o Sensory Perception
<i>sasmita</i>		all Objects Intuition
<i>sananda</i>		any Objects Intuition
<i>savikalpa</i>		w/ Sensory Perception
<i>savicara</i>		one Object Perception
<i>savitarka</i>		one Object Perception & Conception
<i>samjnanata</i>	<i>vyutthana</i>	
<i>savikalpa</i>		w/ Sensory Perception
rebirth		many Objects Perception & Conception
	<i>vikshipta</i>	
	<i>kshipta</i>	
	<i>mudha</i>	

S1 = original Subject	O1 = original Object	
	S2 = <i>samadhi</i> Subject	O2 = secondary Object (if any)
S1 \equiv O1	Cause of <i>samadhi</i> is <i>ekagrata</i> (with O1)	
S1 \equiv O1 = S2	Effect of <i>samadhi</i> is identification (of S1 with O1, as S2)	
	Knowledge during <i>samadhi</i> :	
S2 \leftarrow O2	if S2 has aspects of Mind (<i>sasmita</i> , <i>sananda</i> & rebirth <i>samadhis</i>)	
S2 = O1	if S2 has no aspects of Mind (<i>savicara</i> & <i>savitarka samadhis</i>)	
S1 is <i>ekagrata</i>	yes	
S2 is not <i>ekagrata</i>	if S2 has aspects of Mind, then S2 \leftarrow O2	
S2 is <i>ekagrata</i>	if S2 has no aspects of Mind, then S2 = O1 (there is no O2)	
<i>ekagrata</i> with O1	yes	
<i>ekagrata</i> with O2	no, unless additional layer(s) of <i>samadhis</i>	

4 Noble Truths (*catvari aryasatyani*)

Samadhi Pada, the first chapter (*pada*) of the *Yoga Sutras* of *Patanjali*, is framed around the 4 Noble Truths. *Patanjali* introduces the 4 Noble Truths in *sutras* 1:1-4, and the balance of the chapter is devoted to expanding upon them, in particular the cause and remedy of suffering (*duhkha*), both of which are termed ‘*yoga*’.

<u><i>Yoga Sutras</i></u>		<u>4 Noble Truths</u>	<u>Topic</u>
<u>Intro</u>	<u>Expounded</u>		
1:1		Disease	<i>duhkha</i> (suffering)
1:4	1: 5-11	Cause of the disease	<i>chitta vrttis</i> (<i>samadhi</i>)
1:2	1:12-50	Remedy of the disease	<i>chitta vrtti nirodha</i>
1:3	1:51	State of health	<i>niruddha</i>

‘*Yoga*’ is used in two contexts, as cause and as remedy, of suffering (*duhkha*):

Yoga as Cause of the disease (*duhkha*) = ***samadhi*** (*Purusha* identifies as being the *Chitta*).

Vyasa, in 1:1, equates *yoga* with *Samadhi*.

Vyasa, in 1:1, states that *samadhi* is an attribute of all *chitta vrttis*.

Yoga of Subject & Object = *samadhi* = *chitta vrttis* = cause of the disease (*duhkha*).

Yoga as Remedy of the disease (*duhkha*) = ***chitta vrtti nirodha***.

1: 2, the root verse, is restated as 1:12, first verse (*sutra*) in the remedy section.

1: 2 = *yoga* *chitta vrtti* *nirodha*

1:12 = *abhyasa vairagya* *tan* *nirodha*

Both verses 1:2 & 1:12 end with the same word, *nirodha*.

All commentators agree that the word *tan* (1:12) refers to the *chitta vrttis* (1.2).

Therefore, *yoga*, as remedy, is the union of *abhyasa* & *vairagya*.

Hindu

abhyasa

vairagya

Buddhist

samatha

vipassana

2 Wings of Bird of *Buddhism*

karuna (compassion)

vairagya (dispassion)

3 Meanings of the word *Yoga*

Panini, in his work on *Sanskrit* grammar, lists 3 meanings for the word ‘*yoga*’:

***Samyoga* = union**

Yoga as remedy

Analysis of *Yoga Sutras* verses 1:2 & 1:12 show that *yoga* is the union of the practices of *abhyasa* & *vairagya*, and this is the remedy for the disease of the Mind.

1: 2 =	<i>yoga</i>	<i>chitta vrtti</i>	<i>nirodha</i>
1:12 =	<i>abhyasa vairagya</i>	<i>tan</i>	<i>nirodha</i>

***Samadhi* = identification**

Yoga as disease

Commenting on verse 1:1 of *Patanjali's Yoga Sutras*, *Vyasa* states, “*Yoga* is *samadhi*.”

Vyasa further states that *samadhi* is common to all 5 *bhumis* (all states of Mind).

Vyasa qualifies this, stating that the 5th *bhumi*, *niruddha* (the state of *nirodha*), is *asamprajnata*, implying that the other 4 *bhumis* are *samprajnata samadhi*.

Vyasa again qualifies this, stating that the 3 of the 4 *bhumis* (*kshipta*, *mudha* & *vikshipta*), although *samadhis* (identifications), are not fit to be considered *yoga samadhis* (*ekagra*), those being *sasmita*, *sananda*, *savicara* and *savitarka*.

In verse 1:4 of the *Yoga Sutras*, *Patanjali* states that when the Mind is not in *niruddha*, the True Self (TS) appears to identify (*samadhi*) with the (thoughts of the) Mind.

“Appears to identify” means that the Self is never identical with the Mind, regardless of whether the (false) identification (*samadhi*) manifests or not.

Identification occurs only in the 4 *bhumis* of *samadhi* (*ekagra*, *vikshipta*, *kshipta* & *mudha*), in *niruddha bhumi* there are no thoughts, and so no identification is possible.

Nagarjuna modifies this concept, stating that without an Object, there can be no Subject.

***Samyamana* = to bind (yoke)**

Yoga as disease

Samadhi (false identification) binds (yokes) the Subject (to the Object).

Jnanam bandha = Knowledge is bondage (*Siva Sutras* of *Vasugupta* 1:2)

2 Intuitions

There are 2 distinct types of thought forms which share the name of ‘intuition’:

- 1) Simultaneous thoughts (II & UI) (*rtam-bhara*),
a direct perception without use of the senses (SP) (*jnana indriyas*).
- 2) A type of sequential thought (SP → CP → CC → CP),
which rises from the sub-conscious into conscious awareness.

In this text, by the term ‘intuition’, we refer only to simultaneous thoughts (II & UI).

The sequence of individual thoughts (*chitta vrttis*) occur far too fast for our conscious awareness to be aware of them all. Sequential thoughts running extremely rapidly over the grid (page 67), in the direction of the arrows. Imagine that the individual thoughts are vehicle lights, speeding along roads at night, as seen from the sky above, with certain intersections having more traffic, and being more brightly illuminated (focused attention / conscious awareness). Below the conscious awareness (unfocused / sub-conscious awareness) there are thoughts (vehicle lights) shining upon the lesser traveled roads, from which can arise conscious (focused) thoughts which transform the previous patterns of awareness, this being is the type of intuition referred to above (#2), and is specifically not the type of intuition (#1) referred to else in this book.

Om Ah Hung

Om = Path of enlightenment (see page 38)

Ah = Conception, speech, explanation (of the path of enlightenment)

Hung = Sound of a bell or gong, signaling the beginning or end of the teaching

Yoga is the path of more subtle *samadhis*, losing deeper identifications.

The critical point of transition is between *sananda* (II) and *sasmita* (UI) *samadhis*.

Sananda samadhi (II)

Individual intuitions

Individuality

Unenlightened

Sasmita samadhi (UI)

Universal intuition

God

Enlightened

In the death experience, II is termed heaven, rather than *sananda samadhi*.

One experiences simultaneous thoughts of intuition and can know what ever one wants.

These thoughts help determine the path of reincarnation.

During reincarnation the memory of these thoughts is wiped clean.

Intuitions experienced during *sananda samadhi* are not wiped clean from memory, portions of those memories are retained upon return to rebirth *samadhi*.

This is why the *siddhis* are known as a sign of accomplishment and a great danger.

These memories strengthen attachment and the sense of individuality.

Lord Acton: "Power tends to corrupt and absolute power corrupts absolutely."

Some initiatory traditions limit the number of students a teacher may initiate to one or two at the most. The idea is that the teacher is responsible for the actions of his initiates, and if a disciple experiences the *siddhis* of *sananda samadhi*, the master is responsible for any damage caused by those *siddhis*, to the disciple and to society at large.

Some authors state that they wrote a text because they could not find a worthy disciple.

Some speak of the Gradual path vs. the Sudden path to enlightenment, but the truth is that there is only one path, not two. Ancient texts dealing with the practices necessary (for the remedy for the disease) are written in the 'twilight language' (*sandha-bhasa*) of symbolism, The Platform Sutra of the Sixth Patriarch hints at this. The gradual path is where the symbolism is misunderstood, and so the practice is not ultimately fruitful.

Hung